

THE CONCEPT OF REGENERATION
IN CHRISTIAN THOUGHT

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Who is the Christian? What does it mean to be a "new man" in Christ? What does it mean to be "born again"? Is this the same as the Pentecostal expression "the baptism in the Holy Spirit"? And what are we to make of the phrase, "the baptism in/with the Holy Spirit"? What is the relationship between water baptism and spirit baptism? What is the relation of regeneration to baptism? Does baptism alone constitute the complete rite of initiation, or is something more required? How is a person's initiation into the Christian way to be described and understood? What is Christian baptism? What is its place in the plan of salvation? When is the Holy Spirit given?

In search of an authentic theology of the Christian, we have treated the writings of the Fourth Evangelist, Cyril of Jerusalem and Ambrose of Milan, John Calvin, Karl Barth and modern day Pentecostals and Neo-Pentecostals.

The work, although not divided into specific parts, has two aspects. First of all, there is a full exposition of how the term, regeneration, has been treated in each of the above theologies. From this it can be seen that various interpretations of the concept have emerged in the church over the centuries.

The second aspect is an examination of four critical categories surrounding our theme, namely, regeneration, initiation, water baptism and spirit baptism. Today is an opportune time to understand the various inter-relationships of these categories, both from the point of view of the pastoral ministry of the churches and the life of the individual Christian.

In the course of our study, various other topics are touched upon: the nature of faith, the relation of baptism to confirmation, the paedobaptist debate, the need to restore a Spirit Christology either alongside, or instead of, Logos Christology, the nature of the gift of speaking in tongues and its place in the fellowship of the church. Each of these subjects requires a thesis of its own, and we have by no means exhausted their significance, although they have necessitated comment because of their relationship to our central theme.

DECLARATION

I, I.W. Macmillan, declare that this thesis has been researched and composed by myself.

Signed:

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ABBREVIATIONS

Bultmann, TNT	R. Bultmann, <u>The Theology of the New Testament</u> , ET, Vol. I 1952, Vol. II 1955
Cat.	Cyril of Jerusalem, <u>Catechesis</u>
C.D.	K. Barth, <u>Church Dogmatics</u> , Edinburgh, 1956ff.
De Myst.	Ambrose of Milan, <u>De Mysteriis</u>
De Sacr.	Ambrose of Milan, <u>De Sacramentis</u>
Dodd, IFG	C.H. Dodd, <u>The Interpretation of the Fourth Gospel</u> , Cambridge, 1953
ed.	Editor
Enarr. in Ps.	Ambrose of Milan, <u>Enarrationes in XII Psalmos Davidicos</u>
Ep.	Ambrose of Milan, <u>Epistolae</u>
ET	English translation
Exp. Symb.	Ambrose of Milan, <u>Explanatio Symboli ad Initiandos</u>
Inst.	J. Calvin, <u>Institutes of the Christian Religion</u> , ed. by J.T. McNeill, trans. by F.L. Battles, Philadelphia, 1977
Myst. Cat.	Cyril of Jerusalem, <u>Mystagogical Catecheses</u>
NEB	New English Bible
Procat.	Cyril of Jerusalem, <u>Procatechesis</u>
rev.	Revised
trans.	Translated

I. Introduction

A wide variety of words and concepts have been employed to express what it is to become a Christian. We can think of such words as cleansing, illumination, regeneration, justification, sanctification, calling, conversion, vocation - all of which express the rich variety of the Holy Spirit's work in the life of the individual. We have chosen "regeneration" - the preference of the Reformed tradition - as the key word to express the nature of the spiritual work in the individual's life.

What follows is an exploration of a theological concept, really a pragmatic study, of how the concept of regeneration has been used in practice with reference to particular theological categories, namely, water baptism, spirit baptism and initiation. These categories have been set in various relationships at different times in the history of the church. It is our purpose to examine the inter-relationships with reference to selected theological statements. Throughout no attempt has been made to be exhaustive. Within the statements chosen we have concentrated on those aspects relating to our theme. We shall treat the theology of the Fourth Evangelist, the fourth century mystagogical theologies of Cyril of Jerusalem and Ambrose of Milan, the reformed theology of John Calvin, the christocentric theology of Karl Barth and the charismatic theology of the Pentecostal movement.

We begin our study with the quasi-definite position of the Pentecostals. They have used the phrase, "filled with the Spirit", as a key concept, and their theology of the Spirit-filled life, with its firm claims on water baptism and spirit baptism, provide us with a structure of the various theological categories we are considering. Pentecostal theology advocates a two-stage doctrine of Christian initiation: first, the initial experience of regeneration, and then, a second, distinct experience of being baptized in the Holy Spirit specifically for Christian service and ministry. The place given to the Holy Spirit in the initiation process thus becomes an important consideration.

The Fourth Evangelist speaks deliberately and insistently of God's begetting and the figure used is that of new birth. The reference to baptism is introduced allusively within the Evangelist's theme of the life which Christ, as a result of his glorification, has won for man. The birth "of water and of the Spirit" raises the question of whether the initiatory categories - water and Spirit - are co-ordinates, or connected with each other in a causal relation, or whether a subordinate relation is more appropriate for their understanding.

The writings of Cyril and Ambrose introduce us to the liturgy of the baptismal act. Both demonstrate the wholeness of Christian initiation and stress the "one

sanctifying action" of the Holy Spirit. Conversion is understood in terms of engagement in the tremendous drama of redemption. God, the principal actor, rescues men and women from the powers of darkness and translates them into the kingdom of his beloved Son. Baptism is a dying and rising with Christ; it is not merely an individual affair but concerns the entire Christian community. Initiation is effected by means of a series of symbolic actions, which enable the baptizand to apprehend the truths imparted to him not as abstractions but as concrete realities. The inherent effectiveness² of the rite lies in what might be termed symbolic causality.

For Calvin, repentance is "the true turning of our life to God, a turning that arises from a pure and earnest fear of him; and it consists in the mortification of our flesh and of the old man, and in the vivification of the Spirit."¹ He stresses the objectivity of the sacrament of baptism, and, despite the difficulty of its theological justification, defends paedobaptism.

Karl Barth's theology is part of the orthodox renewal after the First World War which gave a new christological emphasis to theology. His highly christocentric theology raises questions about the working

1. J. Calvin, Institutes of the Christian Religion, Library of Christian Classics, Vols. XX and XXI, ed. by J.T. McNeill, trans. and indexed by F.L. Battles (Philadelphia: Westminster Press, 1977), III.3.5.

of the Spirit here and now, and the neglect of the individual's needs and salvation. In his view, spirit baptism should be distinguished from water baptism. He denies the sacramental nature of water baptism and its character as a means of grace. This raises the question of whether water baptism is purely a human work, with its focus in the decision of the baptized, thus making infant baptism untenable.

As we shall see, each of the theologies selected for study emphasizes different aspects of the concept of regeneration.² It may be that, on the subject of new birth, the church has been saying the same thing throughout the centuries but saying it in different ways. If this is the case, it is important to ask what the church should be saying today for our time on this vital subject. The ensuing thesis seeks to clarify some of the issues raised by the concept of regeneration for the church's ministry and the individual Christian's life.

2. B. Citron, New Birth (Edinburgh: At the University Press, 1951), pp. 10ff., argues that, although individual theologians have stressed different aspects of the new birth, the many terms have one meaning.

II. The Fulness of the Spirit. The Pentecostal Theology of the Christian Life

Christian theology has traditionally held that new birth is the work of the Spirit who invites the believer to Christ and thus effects the beginning of the new life. But the Pentecostal belief in the dynamic movement of the Spirit subsequent to regeneration suggests that the traditional way of conceptualizing the Spirit's work, as justification and sanctification, is no longer adequate. By emphasizing a further "experience" which they term "the baptism in the Holy Spirit",¹ they therefore argue for a threefold work of the Spirit in the individual - justification, sanctification and the baptism in the Spirit. The Pentecostals appear to be talking about the making operational of sanctification, that is, the dynamic movement of the Spirit is the release of the sanctifying Spirit. What then should be made of the Pentecostal claim? What is this dynamic movement of the Spirit? And how does it fit into the overall picture of the concept of regeneration? And in the face of the Pentecostal challenge, is it wrong to insist that the status of the Christian believer in relation to the Spirit is that he has

1. H. Berkhof, The Doctrine of the Holy Spirit (Atlanta: John Knox Press, 1976); J.R. Williams, The Gift of the Holy Spirit Today (Plainfield, N.J.: Logos International, 1980); The Pentecostal Reality (Plainfield, N.J.: Logos International, 1972); cf. A.I.C. Heron, The Holy Spirit (London: Marshall, Morgan & Scott, 1983), pp. 130ff.

been "born of the Spirit"?

The Pentecostal emphasis opens up fresh theological vistas, challenging us to renewed theological endeavour on the whole question of Christian existence. Although we do not completely endorse the Pentecostal impact we believe that the experience which they claim to have "rediscovered" points up some of the problems encountered when describing the fulness of Christian initiation.

The distinctive teaching of the Pentecostal movement concerns the experience, evidence and power of what is termed as "the baptism in the Holy Spirit". It emphasizes the experience of the Holy Spirit in the life of the believer and in the fellowship of the church. Clearly, theological differences exist within the various branches of the Pentecostal movement but the common feature would be the baptism of the believer in the Holy Spirit which is accompanied by the initial sign of "speaking in tongues". This "powerful, individual, spiritual experience" is the distinctive characteristic of Pentecostalism and recalls the experience of the early church at Pentecost in Acts 2. We will therefore understand the Pentecostals to be those who admit to at least two critical spiritual experiences, viz, (a) the regeneration or rebirth of the Spirit, and (b) the baptism in the Holy Spirit which is a second, spiritual crisis subsequent to and distinct from the first one, and

usually associated with the speaking in tongues.

Pentecostals feel they have discovered the source of apostolic power, which, in their opinion, is sadly absent in the contemporary Christian church, in their encounter with the Spirit. They are convinced that the baptism in the Holy Spirit is an experience which every individual Christian can and should experience, since it gives to the individual Christian a ministry, power and spiritual sensitivity which no ecclesiastical rite, ceremony, ordination or commission can give. In other words, the Pentecostal movement argues that what is read in the pages of the New Testament can be the experience of the Christian today. Therefore "the New Testament is not a record of what happened in one generation, but it is a blueprint of what should happen in every generation until Jesus comes."²

(1) Beginnings

The roots of Classical Pentecostalism can be traced to a revival amongst negroes in North America at the beginning of this century. The famous Azusa Street revival in Los Angeles in 1906 ushered in the modern Pentecostal

2. D.J. du Plessis, Pentecost Outside "Pentecost" (Dallas, Texas: Privately Printed, 1961), p. 6.

renewal³ which has influenced modern church history unlike any other event in the twentieth century. It is generally accepted by the commentators on the movement,⁴ that the Los Angeles revival is related to the mighty outpourings of the Spirit in Wales in 1904 under the direction of Evan Roberts.⁵ The highly respected Pentecostal historian, Donald Gee, himself records that "it is impossible, and

3. The Azusa awakening was chronicled by Frank Bartleman and published privately in 1925 under the title How Pentecost Came to Los Angeles: As It Was in the Beginning. An abridged version of the book was published in 1955 entitled, Another Wave Rolls In. However, to mark the 75th anniversary of the beginning of the historic Azusa Street Mission, which opened its doors in April 1906, Bartleman's account of the recognized beginnings of the Pentecostal movement has been published under a new title, Azusa Street (Plainfield, N.J.: Logos International, 1980).

The central figure in the Los Angeles events appears to have been the black preacher, William J. Seymour. His initial preaching of the Pentecostal message attracted much criticism so much so that he was locked out of his church. The meetings were transferred to the home of some Baptists at 214 North Bourne Brae Street; there on April 9, 1906 the Pentecostal revival began. The company increased in number so they secured the premises at 312 Azusa Street to accommodate the crowds.

4. F.D. Bruner, A Theology of the Holy Spirit (London: Hodder and Stoughton, 1970), p. 46; M. Harper, As At The Beginning (London: Hodder and Stoughton, 1965), p. 27; W.J. Hollenweger, The Pentecostals (London: S.C.M. Press, 1972), p. 184.

5. The account of the Welsh Revival can be read in the works of W.T. Stead, The Revival in the West (4th ed.; London: Review of Reviews Publishing Office, n.d.) and J.A. Stewart, Invasion of Wales by the Spirit through Evan Roberts (Asheville, N.C.: Revival Literature, 1963).

H. Bois, Le réveil au pays de Galles (Toulouse: Societe des Publications Morales et Religieuses, 1905), pp. 66ff., describes Roberts' baptism in the Spirit and the ecstatic features which characterised it and which were later to recur in Pentecostalism.

would be historically incorrect, to dissociate the Pentecostal Movement from that remarkable visitation of God's Spirit."⁶ Vinson Synan estimates (conservatively) that 1981, the year of the seventy-fifth anniversary of the Azusa Street revival, saw the number of Pentecostals in the world reach approximately the 75 million mark which means "that roughly 1,000,000 persons per year have accepted the premises of the Los Angeles Pentecost in the years since 1906."⁷ Since its original inception the Pentecostal movement has swept through every continent.⁸ Synan's statistics however take into account those believers within the historic denominational churches who share the Pentecostal enthusiasm for a deeper, second and specifically manifested experience of the baptism of the Spirit. These believers are Protestants and Catholics, who are termed "charismatic" and comprise the movement known as

6. D. Gee, Wind and Flame, incorporating the former book, The Pentecostal Movement with additional chapters (London: Assemblies of God Publishing House, 1967), p. 5.

7. Bartleman, Azusa Street with a foreword by Vinson Synan, p. xxiv.

8. Most Pentecostal histories record accurately how the movement was carried from North America throughout the world. At the time of the Pentecostal outpouring at Azusa Street, T.B. Barrett, a Methodist minister from Norway, visited America and on October 7, 1906 received the baptism of the Holy Spirit. He sailed from New York on December 8, 1906 and a great movement on Pentecostal lines began immediately when he resumed his ministry first in Norway and then throughout Europe. Similar occurrences and outpourings took place in India, the Far East, South America, Australia and the African continent. Gee, op. cit., pp. 27-29, 43-44, 56-58, 70-72.

Neo-Pentecostalism first began to surface in the Pentecostal work among men known as the Full Gospel Business Men's Fellowship International (FGBMFI) which originated in Los Angeles in 1953,¹⁰ and has contributed to the spreading of Pentecostal ideas worldwide. It gained further momentum on Passion Sunday, 1960 when Dennis J. Bennett revealed to his congregation at St. Mark's Church, Van Nuys, that he had been baptized in the Holy Spirit and had spoken with other tongues, just like on the day of Pentecost. Seven hundred members of his congregation sought the baptism in the Spirit and received it.¹¹ A

9. The Neo-Pentecostal movement has generated a great deal of literature. The Protestant wing is represented, for example, by M. Harper, Bishops' Move (London: Hodder and Stoughton, 1978); W.J. Hollenweger, New Wine in Old Wineskins (Gloucester: 1973); T.A. Smail, Reflected Glory (London: Hodder and Stoughton, 1975); J.R. Williams, The Era of the Spirit (Plainfield, N.J.: Logos International, 1971). For developments on the Catholic side, see R. Laurentin, Catholic Pentecostalism (London: Darton, Longman and Todd, 1977); K. McDonnell (ed.), The Holy Spirit and Power (Garden City: Doubleday, 1975); Charismatic Renewal and the Churches (New York: Seabury Press, 1976); H. Muhlen, A Charismatic Theology. Initiation in the Spirit (London: Burns & Oates, 1978); E.D. O'Conner, The Pentecostal Movement in the Catholic Church (Notre Dame, Ind.: Ave Marie Press, 1971); Cardinal Suenens, A New Pentecost? (London: Darton, Longman and Todd, 1975); S. Tugwell, Did You Receive the Spirit? (rev'd.; London: Darton, Longman and Todd, 1979).

10. The FGBMFI was the creation of Demos Shakarian. His story is recorded in his book written with John and Elizabeth Sherrill, The Happiest People on the Earth (London: Hodder and Stoughton, 1975).

11. Dennis Bennett records the story of the revival at Van Nuys and its repercussions in North America in his

further important development in Pentecostal spirituality was its acceptance by individual Catholics, both laity and priests. Kevin and Dorothy Ranaghan have recorded the Catholic appreciation and involvement in the Pentecostal blessing.¹²

Finally, David J. du Plessis has done much to further the Pentecostal experience and doctrine of the baptism of the Spirit in non-Pentecostal circles. He witnesses to an increasing interest in the Pentecostal baptism, not within the fundamentalist churches, but in the liberal churches and member churches of the World Council.¹³

From this brief record it can be seen that the Pentecostal movement has gained a great deal of support in recent years from the historic churches. It appears that Protestant and Roman Catholic Christians (especially since

book, Nine O'Clock in the Morning (London: Coverdale, 1971).

12. K. and D. Ranaghan, Catholic Pentecostals (New York: Corliss Press, 1969), p. 22, record that during a weekend devoted to prayer and meditation on the first four chapters of Acts, the students and the faculty members who had gathered "encountered the person of the Holy Spirit as others had.... Some praised God in new languages, others quietly wept for joy, others prayed and sang."

13. D.J. du Plessis, The Spirit Bade Me Go (rev.; Plainfield, N.J.: Logos International, 1970). Cf. Harper, op. cit., p. 51, who records how du Plessis has become the most travelled Christian leader in the world. See also D.J. du Plessis, A man called Mr Pentecost (Plainfield, N.J.: Logos International, 1977).

the Second Vatican Council) have openly criticized their own churches, singling out their irrelevance, spiritual deadness and institutionalism. To them, charismatic Christianity holds out the promise of renewal and reality: it is a justified reminder of something that has been too long forgotten or repressed - that the Christian life is a life in the Spirit. The Pentecostal witness presents for them a fresh revival of New Testament apostolic witness and power.¹⁴

(2) Background

The Pentecostal movement has a familial relationship with all those historical movements which have sought an experience deeper than Christian conversion.¹⁵ To trace the roots of the Pentecostal movement would require us to uncover the pneumatological line from its very ancient roots to its most modern expressions. Since space does not permit us to engage in a detailed survey, we

14. Cf. L. Newbigin, The Household of God (London: S.C.M. Press, 1953), pp. xi, 24, 82-83, 104.

15. For example, Bruner, op. cit., p. 36, outlines some clear parallels between the Montanist enthusiasts and the modern Pentecostal movement. The similarity in the doctrinal and experiential emphases of the two movements are summarised as (a) their distinctive belief that the period of the final revelation has begun; (b) their orthodox emphasis in the doctrine of the Holy Spirit; (c) their expectance of the soon return of Christ; and (d) their strict moral code.

can do no more than name those movements and figures who make up the ancestry of the Pentecostal movement.

Fundamentally, the movement claims a scriptural basis for its peculiar testimony. Its name arises from the distinctive emphasis on the baptism in the Holy Spirit as recorded in Acts 2 on the day of Pentecost. Such a baptism in the Holy Spirit remains a separate individual experience available to Christians irrespective of time and place, and for the individual recipient it is subsequent to, and distinct from, regeneration.¹⁶ The Pentecostals thus trace their roots to the primitive Christian experience as it is developed in the Acts of the Apostles.

Having acknowledged this scriptural basis of the movement, it is now possible to mention historical incidences of spiritual revival and enthusiasm, and categorize them as the ancestors of the twentieth century Pentecostal movement. The ecstatic outward evidences and the reality of the supernatural within the life of the church has been a commonplace occurrence in the history of Christian revivals. These historical incidences of spiritual revival and enthusiasm occurred among the mendicant friars of the thirteenth century, the early Quakers, the converts of Wesley and Whitefield,¹⁷ the

16. Gee, op. cit., p. 7.

17. J. Wesley (1703-1791) argued that the forgiveness

persecuted Huguenots of the Cevennes, the Jansenists,¹⁸ the Irvingites,¹⁹ and in American revivalism, particularly in the campaigns of Finney,²⁰ in the ranks of what might be called the "Holiness Movement",²¹ and the outstanding evangelistic movement associated with Moody,²² and in the

of sins and the reception of the new heart were two distinct "moments" in the Christian experience. See his A Plain Account of Christian Perfection (London: Epworth Press, 1952 [1741; rev. 1767]), p. 24. Cf. K. Kendrick, The Promise Fulfilled (Springfield, Mo.: Gospel Publishing House, 1961), pp. 40-41. His doctrine of entire sanctification is summarised by Bruner, op. cit., pp. 323-332.

18. See R. Knox, Enthusiasm (Oxford: Clarendon Press, 1950), pp. 176-230.

19. Edward Irving (1792-1834) founded the Catholic Apostolic Church where the gifts of the Spirit were said to be revived. His particular teaching on the supernatural gifts of the Spirit can be found in his Collected Writings, Vol. V, ed. by G. Carlyle (London, 1864) and his The Day of Pentecost, or the Baptism with the Holy Spirit (Edinburgh, 1831). See also A.L. Drummond, Edward Irving and his Circle (London: Nisbet, n.d.); G. Strachan, The Pentecostal Theology of Edward Irving (London: Darton, Longman & Todd, 1973).

20. According to Kendrick, op. cit., p. 41, Charles G. Finney (1792-1876) was the man who popularised sanctification more than any other American revivalist. His theology emphasized an experience subsequent to conversion which he termed the baptism in the Holy Spirit. Cf. his Lectures on Revivals of Religion (New York: Revell, 1868), pp. 101ff. Bruner, op. cit., pp. 332-335, outlines his doctrine of justification. He feels that it was not Finney's doctrine of the baptism of the Spirit but his revivalist methods which permanently influenced American Christianity and contributed in turn to Pentecostalism.

21. It is generally accepted that the acme of the literature of the Holiness movement is W.E. Boardman's The Higher Christian Life (Boston: Hoyt, 1859). He lays down the broad holiness principles in this work. See also N. Bloch-Hoell, The Pentecostal Movement (Oslo: Universitetsforlaget, 1964), pp. 15-17; Kendrick, op. cit., p.33.

22. His ministry is detailed by his son, W.R. Moody,

writing of Anglo-American evangelicals such as A.J. Gordon,²³ F.B. Meyer,²⁴ A.B. Simpson,²⁵ Andrew Murray,²⁶ and especially R.A. Torrey.²⁷

Gee acknowledges the movement's great debt to R.A. Torrey, "who first gave the teaching of the Baptism of the Holy Ghost a new, and certainly more scriptural and doctrinally correct, emphasis on the line of 'power from on high', especially for service and witness (Acts i 8). His logical presentation of truth did much to establish the doctrine."²⁸ Torrey's specific influence on

The Life of Dwight L. Moody (London: Morgan and Scott, n.d.). He consistently taught a second experience for the Christian which he termed "the baptism in the Holy Spirit."

23. A.J. Gordon, The Ministry of the Spirit (Grand Rapids, Mich.: Zondervan, 1949 [1894]), p. 71, argues from Galatians 3.2, 14 for "a 'faith toward our Lord Jesus Christ' for salvation, [and] a faith toward the Holy Ghost for power and consecration." Bruner, op. cit., p. 340, outlines Gordon's doctrine of two faiths.

24. F.B. Meyer, Back to Bethel (Chicago: Revell, 1901); A Castaway and Other Addresses (Chicago: Revell, 1897); Five "Musts" of the Christian Life and Other Sermons (Chicago: Moody Press, 1927).

25. A.B. Simpson, The Holy Spirit, or Power from on High (Harrisburg, Pa.: Christian Publications, n.d.).

26. A. Murray, Absolute Surrender and other Addresses (Chicago: Moody Press, n.d.); The Full Blessing of Pentecost (London: Lakeland, 1954); The Spirit of Christ (London: Marshall, Morgan and Scott, 1963). Bruner, op. cit., pp. 338-340, outlines Murray's doctrine of the indwelling Spirit.

27. R.A. Torrey, The Baptism with the Holy Spirit (Minneapolis, Minn.: Bethany Fellowship, n.d.); The Holy Spirit (Old Tappan, N.J.: Revell, 1927); What the Bible Teaches (London: Nisbet, 1898).

28. Gee, op. cit., p. 4.

Pentecostalism, as Gee indicates, was along the specific line of the spiritual baptism. He claimed that regeneration by the Holy Spirit and baptism with the Holy Spirit were separate and distinct occurrences.

The Baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work. A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration there is an impartation of life, and the one who receives it is fitted for service. Every true believer has the Holy Spirit. But not every believer has the Baptism with the Holy Spirit, though every believer ... may have. 29

Pentecostalism therefore found in Torrey an evangelical opinion which fought and supported the later distinctive Pentecostal experience of a subsequent baptism in the Holy Spirit.

Only the briefest of Pentecostal family connections have been suggested but enough has been presented to realize that all these pneumatic movements from the Montanists to the nineteenth century holiness movements expressed a desire to get back to the early church's experience of power. The Pentecostal movement argues that such a course is possible through a rediscovery of the Holy Spirit in the experience of believers. At

29. Torrey, What the Bible Teaches, p. 271.

Pentecost, the disciples were baptized in the Spirit, spoke in tongues and preached with power. The Pentecostals believe the same thing has happened to them. Thus baptism in the Holy Spirit accompanied by speaking in tongues has become the pivotal doctrine of Pentecostalism. It has also become the main theological bone of contention with other churches. We shall now discuss the doctrine in detail.

(3) The Baptism in the Holy Spirit

The central doctrine of Pentecostalism is its teaching on the baptism in the Holy Spirit. Only this doctrine "has the unanimous voice or the cohesive power in Pentecostalism enjoyed by the experience of the special Pentecostal baptism in the Holy Spirit as recorded at Acts 2:4."³⁰ At the Fifth World Conference in 1958 in Toronto, Donald Gee affirmed that "to teach a presumed Pentecostal experience without emotional manifestation is to emaciate the doctrine beyond all recognition as being according to the Scriptures."³¹ Yet not all Pentecostals are in agreement about the evidence which accompanies the baptism in the Spirit although, in general, the majority adhere to the view that speaking in tongues is the obligatory

30. Bruner, op. cit., p. 57.

31. See his "Pentecostal Experience," in D. Gee (ed.), Fifth Conference, 1958, pp. 43f.

evidence of the baptism. A few examples will suffice to confirm the point.

For many years I have thrown out a challenge to any person who can prove to me that he has the Baptism without speaking in tongues as the Spirit gives utterance - to prove it by the Word that he has been baptized in the Holy Spirit without the Bible evidence - but so far no one has accepted the challenge. 32

We believe it to be the teaching of the New Testament that in addition and subsequent to conversion a believer may experience a baptism of power, whose initial oncoming is signalized by a miraculous utterance in a language never learned by the convert. 33

The evidence of water baptism at Jerusalem, Caesarea, Ephesus, was not faith nor love, but wetness! It is the same today. The evidence of baptism in the Spirit at Jerusalem, Caesarea, Ephesus was not faith nor love, but tongues. So it is today. To be baptized merely "by faith" or tradition without evidence, is not to be baptized at all - either in water or the Holy Ghost. 34

In the Pentecostal understanding then the baptism in the Holy Spirit is an experience distinct from and usually subsequent to conversion, in which the believer receives the totality of the Spirit into his life, speaks in tongues

32. S. Wigglesworth, Ever Increasing Faith (rev.; Springfield, Mo.: Gospel Publishing House, 1971 [1924]), p.113.

33. M. Pearlman, Let's Meet the Holy Spirit (Springfield, Mo.: Gospel Publishing House, 1935), p. 59.

34. H. Horton, Baptism in the Holy Spirit (London: Assemblies of God Publishing House, 1956), pp. 13f.

as the Spirit gives utterance, and is empowered for witness and service.

At various times the experience has been described by those who have received it.³⁵ Charles Price describes his baptism in the Spirit as an electrifying feeling running from the ends of his fingers through his arms and body.³⁶ To T.B. Barrett, flames of fire were actually visible.³⁷ G.T. Lindsay describes his baptism as "like pulsating electricity."³⁸ And so the list could be extended.³⁹

These testimonies have been included to emphasize the fact that the theology of the Pentecostal movement is largely its experience, that is, its theology is pneumatology. As du Plessis writes:

I submit there was a Pentecostal

35. Gee, Wind and Flame, pp. 52-53, records the experience of Stanley Frodsham, at one time editor of The Pentecostal Evangel, the official organ of the Assemblies of God, U.S.A.

36. C.S. Price, The Story of My Life (3rd ed.; Pasadena: Price Publishing, 1935), pp. 36-37.

37. Gee, op. cit., p. 14.

38. G.T. Lindsay, The Gordon Lindsay Story (Dallas, Texas: Voice of Healing, n.d.), p. 40.

39. Bruner, op. cit., pp. 118-127, records the personal experiences of representative figures of the Pentecostal movement - Agnes Ozman (1901), Frank Bartleman (1906), Aimee Semple McPherson (1908) and John Osteen (1960), a Baptist Neo-Pentecostal.

experience of the baptism in the Holy Ghost in the lives of the Apostles before they ever developed or framed the doctrine and the theology. They had experience and no doctrine. Today most people have doctrine and no experience. 40

We note du Plessis' remark, but observe that Pentecostals and Neo-Pentecostals have taken up a very definite doctrinal position to explain their experience. Teaching a necessary second experience and nurturing this teaching in the climate of revival meetings, Pentecostal theology has outlined three "doctrines" involving the baptism in the Spirit - it is subsequent to conversion, initially evidenced by speaking in tongues, and explained through the fulfilment of certain requirements. Despite many disputes and divisions about other doctrines, Pentecostalism has preserved these three distinctive elements in its theology.

(i) The Baptism in the Spirit: a Post-Conversion Experience

For Pentecostalism the baptism in the Holy Spirit is an experience distinct from the reception of the Spirit at the time of conversion. Christenson, a Lutheran charismatic, writes:

40. Du Plessis, The Spirit Bade Me Go, pp. 26-27.

Beyond conversion, beyond the assurance of salvation, beyond having the Holy Spirit, there is a baptism with the Holy Spirit. 41

How the baptism is received may vary from one believer to another. He continues:

Sometimes the baptism with the Holy Spirit occurs spontaneously, sometimes through prayer and laying on of hands. Sometimes it occurs after water baptism, sometimes before. Sometimes it occurs simultaneously with conversion, sometimes after an interval of time. So there is considerable variety within the pattern. But one thing is constant in the Scripture, and it is most important: It is never merely assumed that a person has been baptized with the Holy Spirit. When he has been baptized with the Holy Spirit the person knows it. It is a definite experience. 42

It might well be asked at this point why Pentecostals encourage believers to seek this second experience since they do not believe that it is necessary for salvation. What is the importance of this post-conversion experience? For the Pentecostals, it is an important link in the believer's relationship with Christ. Without it the believer has not yet entered into all the fulness of the Christian life. The baptism in the Holy Spirit gives the believer this full reception of the Holy

41. L. Christenson, In the Spirit, formerly Speaking in Tongues (Eastbourne: Kingsway, 1979 [1971]), p. 37.

42. Ibid., p. 38.

Spirit. Williams expresses it thus:

In the new birth the Holy Spirit is the Agent, the atoning blood the means, the new birth the result; in the Baptism with the Spirit, Christ is the Agent ("He shall baptize you with the Holy Ghost and with fire"), the Spirit the means, the endowment with power the result. 43

In other words, every believer, at conversion, was baptized into Christ by the Spirit, but not every believer has been baptized into the Spirit by Christ, that is, in spirit baptism Christ baptizes the believer into the Spirit as element and so the believer truly experiences baptism in the Spirit.⁴⁴ The Pentecostals argue that this is the teaching of the New Testament, and refer, in particular, to the historical accounts of believers' baptism in the Spirit in the book of the Acts of the Apostles.

The Pentecostal movement believes that it has found in the Acts of the Apostles, in the witness of its evangelical forbears, and in its own personal and missionary experience, precedent and authority for its conviction that the baptism in the Holy

43. E.S. Williams, Systematic Theology, Vol. III (Springfield, Mo.: Gospel Publishing House, 1955), p. 47.

44. The expression "the baptism in the Spirit" does not occur in the New Testament. However, there are a number of instances in which the verb, "to be baptized", is used in connection with the Holy Spirit. The expression, "to be baptized in the Holy Spirit", is found seven times in the New Testament: four in the Gospels, twice in the book of Acts, and once in 1 Corinthians.

Spirit is a critical experience subsequent to and/or distinct from conversion granting the believer the benefits of a permanent, personal and full indwelling of the Holy Spirit, and so providing power for Christian service, particularly evangelistic service, with the equipment of the spiritual gifts. 45 .

What then do the Pentecostals find in the Acts of the Apostles to substantiate their claim that the baptism in the Spirit is a second, subsequent experience to conversion? The fundamentals of their doctrine are drawn from five passages in the Acts of the Apostles.

(a) Pentecost (Acts 2.1-4)

On the day of Pentecost the Holy Spirit was poured out on the one hundred and twenty disciples in the upper room, and they all began to speak in other tongues. The Pentecostals maintain that events prior to Pentecost indicate that the one hundred and twenty gathered in the upper room were all believers in Jesus Christ. They argue that from the moment of the insufflation in John 20.22, the disciples enjoyed a new relationship with Christ which can properly be called their "regeneration" or "renewal in the Spirit" (cf. Tit. 3.5).⁴⁶ However, knowing Christ as Lord and Saviour was not enough, so they were instructed to tarry in Jerusalem until they were "endued with power from

45. Bruner, op. cit., p. 75.

46. Williams, op. cit., I, p. 42.

on high" (Lk. 24.49). Fifty days later these men were "filled with the Holy Ghost" (Acts 2.4), and as a consequence of this experience they began to speak in other tongues. This infilling of the Holy Spirit is "the promise of the Father" (Acts 1.4) of which Christ spoke and the fulfilment of Christ's statement to the disciples before his ascension - "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and to the uttermost parts of the earth" (Acts 1.8). For the Pentecostals, the effectiveness of this miraculous empowering can be seen from the way a cowardly Peter was transformed instantly into a bold witness for Christ (Acts 2.14-36). As James Brown puts it:

The disciples before Pentecost were
living behind locked doors - for fear.
After they received the baptism with the
Holy Spirit, they turned the world
upside down. 47

(b) The Samaritan Converts (Acts 8.5-25)

The events at Samaria provide further insight into the Pentecostal persuasion. Philip, one of the first deacons in the church, conducts a great revival marked by "signs and wonders" in Samaria. The Samaritan converts are baptized in water, yet it appears that they are lacking something, namely, the baptism in the Spirit. Peter and

47. Cited by Christenson, op. cit., p. 40.

John are despatched to Samaria. They lay hands on the converts and pray for them to receive the Holy Spirit for as yet the Holy Spirit had fallen upon none of them: they had only been "baptized in the name of the Lord Jesus." But when Peter and John laid their hands on them, they received the Holy Spirit (Acts 8.16-17).

This incident therefore demonstrates to the Pentecostals that the Holy Spirit's operation in conversion is markedly different from the Holy Spirit's operation in the baptism in the Spirit. Furthermore, to have been baptized in water does not necessarily imply that the convert has been baptized in the Spirit.

(c) Paul's Experience (Acts 9.1-19)

This story in Acts 9 describes how Saul (later Paul) was converted on the Damascus road after a blinding revelation of the risen Christ. The Pentecostals point out that it was three days later when Paul received the Spirit (Acts 9.17). On being prayed for by an obscure disciple, Ananias, he received his sight and was "filled with the Holy Spirit" and thus equipped with power for ministry. Paul's experience therefore indicates that all Christians should seek two encounters with the Lord - one for conversion and a second for power for mission.

(d) Cornelius' Household (Acts 10.1-48)

This record of the baptism in the Spirit causes

some difficulty for the Pentecostal interpretation since it does not fall into the recognized sequence for their experience, viz., being converted and then baptized in the Holy Spirit. In the midst of Peter's inspired preaching the Holy Spirit falls upon those gathered in Cornelius' house and they begin to speak in tongues and magnify God. Here then the time span for the reception of the fulness of the Spirit has been cut from many weeks (Acts 2) to days (Acts 8 and 9) to a matter of minutes.

The Pentecostals usually adopt two positions on Cornelius' immediate reception of the baptism of the Spirit. First, they argue that Cornelius' experience is the ideal experience that all believers could and should receive if they were full of faith. Unfortunately, however, the faith of most Christians is too feeble, or their instruction, on receiving in a non-fragmentary way the complete spiritual enduement, is too sketchy.

Ideally one should receive the enduement of power immediately after conversion but, actually, there are certain circumstances of one kind or another which make tarrying necessary. 48

In general, the Pentecostals are happier if the baptism in the Spirit is a subsequent experience or at least

48. M. Pearlman, Knowing the Doctrines of the Bible (Springfield, Mo.: Gospel Publishing House, 1937), pp. 316f.

distinguishable from the conversion experience.

Secondly, it is argued that Cornelius was converted prior to Peter's visit, that is, he was a Christian lacking the fulness of the Spirit. Du Plessis writes that Cornelius "had a life of prayer and angels appeared to him. He already had experienced the grace of God, but when Peter preached to him he also received the Holy Spirit, and we speak of that incident as the Gentile Pentecost."⁴⁹

(e) The Disciples at Ephesus (Acts_19.1-7)

This final story of the baptism in the Holy Spirit is important for the Pentecostal case. Paul discovers a small band of disciples at Ephesus. Aware that they are lacking in their Christian experience, he asks, "Have ye received the Holy Spirit since ye believed?" (Acts 19.2). From this question the Pentecostals conclude that it is possible to believe without receiving the fulness of the Holy Spirit. Paul takes care of the omission. He baptizes them in water in the name of the Lord Jesus, and then lays hands on them, praying for them to receive the baptism in the Holy Spirit. The twelve men receive the baptism and begin praising God in tongues and prophesying.

49. Du Plessis, op. cit., p. 104. Du Plessis' argument is an example of the "three-experience" or holiness branch of the Pentecostal movement.

A second inference drawn from this passage by the Pentecostals is the fact that the Christian may be ignorant (as the disciples at Ephesus were ignorant) of the existence of the Holy Spirit. They therefore contend that the vital experience with the Spirit is not to be confused with the experience of becoming a believer or disciple. In other words, conversion and baptism in the Spirit are not identical but distinct and separate experiences. In fact, conversion is for the unbeliever, while baptism in the Spirit is for the Christian to make him a powerful witness to the good news of Christ.⁵⁰

These are the essentials of the Pentecostal doctrine of the baptism in the Holy Spirit as a post-conversion experience. For the Pentecostal, regeneration is not enough. The baptism in the Holy Spirit is required to complete what began at conversion. However, although the baptism in the Spirit supplies what is lacking in the believer's life it is not necessary for salvation. Its function is to endue the believer with spiritual power (cf. Acts 1.8). As Williams writes:

The main feature of this promise is power for service and regeneration for eternal life. 51

50. Cf. Williams, op. cit., pp. 59-61.

51. Ibid., p. 53.

This then is the first doctrine attested by the Pentecostal theology of the baptism in the Holy Spirit. The second Pentecostal affirmation is that the baptism in the Spirit is initially evidenced by a phenomenon called "glossolalia" or speaking in tongues.

(ii) Tongues: the Initial Evidence of the Baptism in the Holy Spirit

It is the Pentecostal conviction that the baptism in the Holy Spirit is witnessed by the initial sign of speaking with other tongues. By this the Pentecostals mean speaking in a tongue of men or angels which the speaker has never learned. Horton explains what it means to speak in tongues:

It [speaking in tongues] is supernatural utterance by the Holy Spirit in languages never learned by the speaker - nearly always not understood by the hearer. It has nothing whatever to do with linguistic ability, nor with the mind or intellect of man. It is a manifestation of the Mind of the Spirit of God employing human speech organs. When a man is speaking with tongues his mind, intellect, understanding are quiescent. It is the faculty of God that is active.... It is a vocal miracle. 52

52. H. Horton, The Gifts of the Spirit (10th ed.; Nottingham: Assemblies of God Publishing House, 1976), p. 135.

And Kramaric provides a good summary of tongues as the sign of the baptism in the Spirit:

All gifts which the Spirit brings and gives had already been given individually before Pentecost, except for speaking in other tongues with interpretation! Thus this was the new sign by which the baptism of the Spirit was known. 53

However, not all Pentecostals agree with the position as just stated. For example, the Apostolic Faith Mission in South Africa recognize speaking in tongues as an initial sign of baptism in the Spirit, but cannot accept the phenomenon as the only valid sign of it. Hence, they argue that all who are baptized in the Spirit must speak in tongues, but all who speak in tongues have not necessarily been baptized in the Spirit! A serious objection comes from Leonhard Steiner. He regards this aspect of the Pentecostal affirmation as a grave mistake.

In our day the testimony of the whole gospel is constantly disturbed and deformed by movements of exaltation and of sectarianism within the Pentecostal Movement. The false doctrine of the baptism of the Spirit has played a large part in this ... One of the most urgent necessities at the moment is the correction of the doctrine of the baptism. 54

53. Cited by Hollenweger, op. cit., p. 342.

54. L. Steiner, Le baptême de l'Esprit et l'appartenance au Corps de Christ, d'après I Cor. 12/13 (Basel: n.d.), p. 6.

Steiner however appears to be the veritable voice crying in the wilderness since the majority of Pentecostals and Neo-Pentecostals adhere to the view that speaking in tongues is the indispensable sign that the believer has received the baptism in the Spirit. Don Basham, a Neo-Pentecostal author, writes:

There is overwhelming evidence in the Book of Acts confirming the fact that speaking in tongues is the normal, expected sign of proof that one has received the baptism in the Spirit. 55

Again, the Pentecostals solicit support for their doctrine from the book of the Acts of the Apostles. Their teaching on tongue-speaking as the necessary evidence for the baptism in the Spirit is, as before, drawn from the five passages in Acts used to support their doctrine of the baptism of the Spirit as a post-conversion experience.

(a) Jerusalem (Acts 2.1-4)

For the Pentecostals the outpouring of the Spirit at Pentecost marks the fulfilment of Joel's prophecy.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions, and your

55. D. Basham, A Handbook on Tongues, Interpretation and Prophecy (Monroeville, Pa.: Whitaker Books, 1971), p. 6.

old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.
(Acts 2.17-21; Joel 2.28-31)

Luke records that those who had gathered together "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2.4).

The Pentecostals are aware that this was an epochal event, accompanied by such miraculous and mysterious events as "a rushing, mighty wind" and "cloven tongues like as of fire", but find no good reason to deny that Pentecost with its tongue-speaking is the pattern for the reception of the fullness of the Spirit. In other words, Pentecost is the authentic format for the baptism in the Holy Spirit.

(b) Samaria (Acts 8.5-25)

In this record of the Samaritan "Pentecost" there is no mention made of speaking in tongues, but the Pentecostals do not see this as a major difficulty for their theory of initial evidence. They argue that something dynamic and exciting must have occurred when Peter and John laid hands on the Samaritans to evoke the response of Simon Magus who "when he saw that through the laying on of the apostles' hands the Holy Ghost was given,

he offered them money, saying, 'Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost'" (Acts 8.18-19). This power, which Simon witnessed, was no less than the supernatural utterance in an unknown language. Thus the Samaritan incident accords with the general pattern of speaking in tongues as the initial evidence of the baptism in the Spirit.

(c) Damascus (Acts 9.1-19)

Again, in the case of Paul, no specific mention is made of speaking in tongues. However, the Pentecostals round this difficulty by pointing out that when Paul wrote to the Corinthian church he declared, "I thank my God, I speak with tongues more than ye all" (1 Cor. 14.18). Since all experiences must begin at some time, the Pentecostals presume that when Paul was filled with the Holy Spirit through the laying on of Ananias' hands (Acts 9.17-19), he must have spoken in tongues.

(d) Caesarea (Acts 10.1-48)

There is no question that speaking in tongues was in evidence when Cornelius and his household were filled with the Spirit. Although, as we have noted, this incident does not fit the typical Pentecostal "pattern", it does record that those who had come from Jerusalem "heard them [Cornelius' household] speak with tongues and magnify God" (Acts 10.46). This evidence of speaking in tongues clearly convinced the Jewish Christians that the Gentiles had

received the baptism in the Holy Spirit. As Peter later declares to those at Jerusalem: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11.17).

(e) Ephesus (Acts 19.1-7)

At Ephesus, the baptism in the Holy Spirit is clearly evidenced by speaking in tongues.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
(Acts 19.6)

Once again, tongues is the sign of the real coming of the Spirit. For the Pentecostals, the Ephesus incident is an impressive testimony because it occurred at least thirty years after the epochal outpouring at Pentecost.

It can be seen that on at least three occasions in the Acts of the Apostles the baptism in the Spirit is evidenced by speaking in tongues, viz., in Acts 2, 10 and 19. The Pentecostals admit that the argument for initial evidence at Acts 8 and 9 is presumptuous but believe that there are reasonable grounds to argue that the phenomenon occurred. Therefore they argue that the Scripture teaches that the authentic sign and evidence of the gift of the Spirit is speaking in tongues and without the experience of

glossolalia the Christian is without the genuine experience of the Holy Spirit. Donald Gee, an avid expositor of this view, has campaigned tirelessly to announce to Pentecostal and non-Pentecostal alike, that the glossolalic evidence is the true mark of Pentecostalism and an important explanation of the Pentecostal movement.

The distinct doctrine of the Pentecostal churches [is] that speaking with tongues is the "initial evidence" of the baptism in the Holy Spirit.... Tongues regarded simply as an isolated phenomenon, rather than as an initial evidence of the baptism [in the Holy Spirit, did not launch] a world-wide revival. 56

The Pentecostals then do not generally define the baptism in the Holy Spirit apart from the evidence of speaking in tongues. 57

(iii) The Conditions for Receiving the Baptism in the Holy Spirit

The Pentecostals have written voluminously on the subject of how to receive and how to prepare for the baptism in the Holy Spirit. We have already indicated the

56. D. Gee, Pentecost, 45 (September, 1958), p. 17

57. Cf. Gee, Wind and Flame, pp. 7-8; Kendrick, op. cit., pp. 51-53; M. Kelsey, Tongue Speaking (New York: Crossroad, 1981), pp. 79ff.; J.E. Stiles, The Gift of the Holy Spirit (Burbank, Calif.: Privately Printed, n.d.), pp. 96, 104.

Pentecostals' debt to Reuben Torrey: he lists "seven simple steps, which anyone who will can take, and whoever takes these seven steps will, with absolute certainty, enter into this blessing."⁵⁸ These steps - repentance, that is, a change of mind about Christ; repentance, that is a change of mind about sin; water baptism; obedience, that is, a total surrender of the will to God; a real and intense desire for the baptism in the Spirit; asking, that is, a definite prayer for a definite blessing; and faith - are generally accepted by Pentecostals as being the prerequisites for the baptism in the Spirit.⁵⁹ The requirements themselves are based on scriptural authority:

If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Ghost to them that ask Him (Lk. 11.13).

And we are His witnesses of these sayings; and also the Holy Spirit, whom God hath given to them that obey Him (Acts 5.32).

58. Torrey, The Baptism with the Holy Spirit, pp. 19-37.

59. Bruner, op. cit., p. 92, has summarised the conditions listed by the major Pentecostal writers and admits that the lists could continue ad infinitum. C.W. Conn, Pillars of Pentecost (Cleveland, Tenn.: Pathway Press, 1956), pp. 96-104, outlines the conditions as separation from sin, repentance and baptism, hearing of faith, obedience, intense desire and asking of God. R.M. Riggs, The Spirit Himself (Springfield, Mo.: Gospel Publishing House, 1949), pp. 102-112, suggests regeneration, obedience, prayer and faith as the necessary prerequisites. D. Gee, God's Great Gift (Springfield, Mo.: Gospel Publishing House, n.d.), pp. 55, 57, lists repentance, baptism and faith as the necessary conditions.

What things soever ye ask, when ye pray,
believe that ye receive, and ye shall
have (Mk. 11.24).

Above all, however, the Pentecostal proof text for
their interpretation is Acts 2.38.

Repent and be baptized every one of you
in the name of Jesus Christ for the
remission of sins, and ye shall receive
the gift of the Holy Ghost.

In this verse the elements are conversion (repentance),
obedience (water baptism) and faith (reception of the
gift). Du Plessis lays this pattern down as the clear
format for receiving the fulness of the Spirit. First,
there is the baptism of the Spirit which takes place at
conversion or regeneration. Here the Holy Spirit is the
baptizer, the church is the element into which he baptizes,
and the unregenerated sinner is the object that is
baptized. Since the Holy Spirit has baptized this new
member into the body, it becomes the duty of the church to
recognize this act of the Spirit by baptizing the new
believer in water. In this second event, the church is the
agent, water is the element, and the new Christian is the
object. Finally, the regenerated sinner, now a member of
the Christian church, must be baptized in the Holy Spirit
by the Lord Jesus Christ, the head of the church. Christ
is the agent, the Holy Spirit is the element, and the
believer is the object.

[Therefore] being baptized by the Spirit into the body is not an encounter with the Church but with the Holy Spirit. Baptism in water is not an encounter with water but with the Church. The baptism into the Holy Spirit is not an encounter with the Spirit but with Christ, the baptizer. 60

Christenson also points to this chain of events.

The baptism with the Holy Spirit is a specific link in a chain of experience which unites the believer to Christ. The chain has three links: repentance and faith, water baptism, and the baptism with the Holy Spirit. 61

We now wish to look at these three prerequisites in more detail.

(a) Conversion

Conversion or regeneration is the fundamental experience necessary for salvation and the indispensable prerequisite for the baptism in the Spirit.⁶² The experience conjures up the whole idea of a definite emotional crisis in which the penitent confesses his sins which have been brought to light under the microscope of the Holy Spirit and then finds release through forgiveness for a godless life. Salvation then is being washed in the

60. Du Plessis, op. cit., p. 116.

61. Christenson, op. cit., p. 48.

62. The terms of conversion and regeneration are used interchangeably by the majority of Pentecostals.

blood of Jesus Christ and becoming a new creature in Christ.

Some Pentecostals believe that it is possible to fall back into the old sinful ways after conversion, and so salvation must be worked out with fear and trembling (Phil. 2.12). By far the more important note, however, is the Pentecostal dogmatic that the unconverted man is unable to receive the baptism in the Spirit. Du Plessis writes that without "regeneration there can be no real receiving of the Holy Spirit, and there are two definite experiences."⁶³ And Horton explains that in "regeneration the Lord Jesus has stamped upon His begotten ones the impress of His life and loveliness. In the baptism of the Spirit He has designed to charge them with His heavenly dynamic."⁶⁴

For the Pentecostals the new birth is a mysterious happening and as such beyond human observation. Its result is the unbeliever's adoption into the family of God which brings with it freedom from sin and fear, and the responsibility to shine as light in the world (Phil. 2.14, 15). Yet this new birth is only a preparatory experience, since the vital work of the Spirit, in the words of Pearlman, is the "energizing of human nature for special service of God, [which issues] in an outward expression of

63. Du Plessis, op. cit., p. 35.

64. Horton, op. cit., p. 15.

a supernatural character."⁶⁵ He continues:

The baptism in the Holy Spirit, which is a baptism of power, is charismatic in character, judging from the descriptions of the results of the impartation. Now while freely admitting that Christians have been born of the Spirit, and workers anointed with the Spirit, we maintain that not all Christians have experienced the charismatic operation of the Spirit, followed by a sudden, supernatural utterance. 66

Accordingly, the implication is that conversion or regeneration must precede the baptism in the Holy Spirit.

(b) Obedience

Water baptism represents the positive principle of Christian obedience and in Pentecostal circles the rite is given a very practical application. Torrey has written that the "essence of obedience is the surrender of the will of God."⁶⁷ This theme is taken up in the Pentecostal testimony which understands the baptismal act as involving the removal of all that displeases God so much so that the candidate for baptism is completely humbled. To be humbled is absolutely imperative in the Pentecostal schema since the lack of a correct disposition, as well as the commission of wrong deeds, can prevent the reception of the

65. Pearlman, Let's Meet the Holy Spirit, p. 61.

66. Ibid., p. 62.

67. Torrey, The Holy Spirit, p. 168.

baptism in the Spirit: the Holy Spirit will only take up residence in a pure vessel, that is, the Spirit will only abide in a heart cleansed from sin. Sins committed by the converted prompted the Holiness and Pentecostal movements to append a second stage to regeneration or conversion which they termed the experience of sanctification through which the convert's sins were eventually rooted out. Ultimately, however, all depends on the final overcoming of sin and only those who overcome will inherit the kingdom of God. It is necessary for the convert to put away all sin and have an attitude of complete humility.

At this stage, the importance of the practice of water baptism becomes clear. Although water baptism is the candidate's deed in the overall scheme of things, it has a passive significance. It acts to complement the believer's active putting off of sinful attitudes and deeds illustrating his utter yieldedness and complete submissiveness to God's will for his life. It is a picture of the convert's burial, that is, it portrays

symbolically the convert's dying to the old life of sin, followed by his spiritual resurrection to live a new life of righteousness. In water baptism, when the minister immerses a convert he says in effect, 'This man has died to the old life of sin. God has washed away all his sins.' And when he raises him out of the water, he says in effect, 'He has now been born again by the operation of the Holy Spirit, so that he has risen from spiritual death

The Pentecostal view of water baptism is therefore close to that of the Baptists. Baptism in water is a symbol, outward sign, or expression of an inward death, burial and resurrection, signifying the believer's identification with Christ.

The ordinance of Baptism by a burial with Christ should be observed as commanded in the Scriptures, by all who have really repented and in their hearts have truly believed on Christ as Saviour and Lord. In so doing, they have the body washed in pure water as an outward symbol of cleansing, while their heart has already been sprinkled with the blood of Christ as an inner cleansing. Thus they declare that they have died with Jesus and that they have also been raised with Him to walk in newness of life (Matt. 28.19; Acts 10.47-8; Rom. 6.4; Acts 20.21; Heb. 10.22). 69

It should be added that the Pentecostal movement practises believer's baptism and rejects baptism by sprinkling.⁷⁰

These then are the Pentecostal conditions of obedience - a pure heart and clean hands, and a complete self-emptying. In their view, this total repentance and

68. Pearlman, op. cit., p. 39.

69. The Assemblies of God USA declaration of faith in The Early History of the Assemblies of God (Springfield, Mo.: Gospel Publishing House, 1956), pp. 15-17.

70. Hollenweger, op. cit., pp. 391f., notes some exceptions to this rule.

total submission facilitates faith which is the final condition recognized by the Pentecostals as a prerequisite for spirit baptism.

(c) Faith

Because the Pentecostal movement distinguishes between the converted and those who have been baptized in the Spirit, it is usual for Pentecostals to emphasize two types of faith which relate to both events.⁷¹ Basically, the reason for this second type of faith, which conditions the believer to receive the baptism in the Spirit, is the fact that the first faith is misdirected and of a poor quality as far as its completeness is concerned. Pethrus writes:

[Many] have had wonderful experiences, and surrender after surrender has been made, but because they have not come all the way and made the yieldedness complete, they have not seen the fullness of the blessing. 72

Torrey speaks of coming to a faith that goes beyond expectation.

71. Wigglesworth, op. cit., p. 136, can speak of the three positions of faith: saving faith which is the gift of God, the faith of the Lord Jesus and the gift of faith (as listed in 1 Corinthians 12) which only becomes a possibility after the baptism in the Holy Spirit.

72. L. Pethrus, The Wind Bloweth Where It Listeth, trans. by H. Lindblom (2nd ed.; Chicago: Philadelphia Book Concern, 1945), p. 61.

There is a faith that puts out its hand and takes on the spot the very thing it asks of God. That comes out in the Revised Version of Mark 11.24:

"Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."... And what you thus take upon naked faith in the Word of God you shall afterwards have in actual experimental possession. 73

Torrey believed that there was no need to "tarry" for the baptism in the Spirit - simple acceptance of the word of God would bring the blessing.⁷⁴ Harold Horton also condemns what have been called "tarrying meetings":

There is absolutely nothing in the scripture one degree like what we call "waiting meetings" today; where, say, a dozen come to seek the Spirit and all go away disappointed, to come again by invitation next week to wait and seek, and go away again empty, and so on week after week, month after month, year after year. 75

Faith, if it is to be considered real and Pentecostal, must be faith with an experience, that is, a faith that brings the glossolalic evidence. Du Plessis writes:

73. Torrey, op. cit., pp. 187, 189.

74. Ibid., pp. 193-195.

75. H. Horton, Study Hour, 9 (1950), p. 69. Cited by Hollenweger, op. cit., p. 335.

True and splendid things are being said and written by Christian leaders of our day, but when the supreme problem of the churches is the powerlessness of their members, little will be accomplished until the membership is truly revived. We need an every-member salvation, followed by an every-member baptism in the Spirit which will produce an every-member evangelism that will again turn the world upside down. 76

Thus faith, in the Pentecostal understanding, is more than a mere trusting, that is, accepting Jesus as Saviour; it is absolute surrender grounded in the Word of God. And as such it will issue forth in the glossolalic baptism in the Spirit.

These then are the various conditions stipulated by the Pentecostal movement for the reception of the fulness of the Spirit. Conversion is an indispensable prerequisite. Obedience, which has its pictorial outworking in the believer's water baptism, consists in the renunciation of all sin and carnal attitudes and the demonstration of a willingness to be humbled under, and to yield utterly to, the hand of God. Faith is more than the Christian's initial saving faith; it is faith added to obedience which is willing to pay the price of sacrificial commitment necessary for receiving the Holy Spirit and as such is neither sola nor simplex. It is best described as

76. Du Plessis, op. cit., pp. 97-98.

(4) The Gift of Tongues

Before closing the chapter on the Pentecostal theology of the baptism in the Spirit it is necessary to say a word about the gift of tongues. As has been well stated by now, the speaking of tongues is held by the Pentecostals to be the sign that the believer has been baptized in the Holy Spirit. However Pentecostal teaching distinguishes another function for speaking in tongues, that of one of the gifts of the Spirit,⁷⁸ and, for the sake

77. Bruner, op. cit., p. 115.

78. In three different chapters in three separate lists, Paul makes a list of gifts. The gifts vary from list to list although there is some repetition. The lists are as follows:

<u>Romans 12.3-8</u>	<u>1 Corinthians 12.8-10, 28-30</u>	<u>Ephesians 4.11</u>
Prophecy	Prophecy	Prophecy
Teaching	Teaching	Teaching
Exhorting	Apostleship	Apostleship
Ministration (Helps)	Ministration (Helps)	Pastoring
Government (Ruling)	Government (Ruling)	Evangelism
Giving	Discernment	
Showing mercy	Word of Wisdom	
	Word of Knowledge	
	Miracles	
	Healing	
	Faith	
	Tongues	
	Interpretation	

Prophecy and teaching appear in all three lists.

of completeness, a brief comment on this second aspect of speaking in tongues is included.

Some have argued that the gifts of the Spirit - at least the more spectacular gifts listed in 1 Corinthians 12-14 - were withdrawn at the end of the apostolic age.⁷⁹ However, this is not the Pentecostal testimony. Gee writes:

There is not one line ... to indicate any intention of God to withdraw these gifts. On the contrary, we read that "the gifts and calling of God are without repentance" (Romans 11.29); that "Jesus Christ [is] the same yesterday, and today, and for ever" (Hebrews 13.8); and that the risen Lord who worked with His first followers confirming His Word with signs following (Mark 16.20) is also with them "even unto the end of the age" (Matthew 28.20). 80

In general, tongue-speaking is regarded as falling into the category of the more remarkable gifts of the Spirit, and, although all the remarkable gifts⁸¹ are

Apostleship, ministration (helps) and government (ruling) are found in two lists. Thirteen gifts are mentioned in only one list. A total of eighteen gifts are listed. Cf. C.E. Hummel, Fire in the Fireplace (London: Mowbray, 1979), pp. 225-228.

79. Cf. A.A. Hoekema, Holy Spirit Baptism (Exeter: Paternoster Press, 1972), pp. 55-71.

80. D. Gee, Concerning Spiritual Gifts (rev.; Springfield, Mo.: Gospel Publishing House, 1980 [1949]), pp.19-21.

81. Pentecostals maintain that the remarkable gifts - healing, prophecy and tongues - have the special character

important for the Pentecostals, it would not be an exaggeration to say that speaking in tongues takes pride of place among spiritual gifts. The Pentecostals substantiate their bias by arguing that tongues (and the interpretation of tongues) are the particular manifestation of the Spirit for the church age.

No other sign could have given greater assurance, for they had cast out devils, healed the sick, done miracles, spoken the word of wisdom and of knowledge, and prophesied before the day of Pentecost. All the manifestations of the Holy Spirit are found in the Old Testament, except speaking with tongues. 82

What then is the nature of the gift of tongues? Pentecostals believe that although the gift of tongues is "in essence" the same as the evidence of tongues at the baptism of the Spirit,⁸³ the gift of speaking in tongues differs in its purpose and its use. As a consequence a distinction is made between the private speaking in tongues and public speaking in tongues. Bruner explains:

of sign, attraction and attestation. Cf. du Plessis, op. cit., pp. 141-142.

82. Ibid., p. 141.

83. Hollenweger, op. cit., p. 342, agrees with Eddison Mosimann, Das Zungenreden geschichtlich und psychologisch untersucht (Tubingen: Mohr, 1911), p. 130, who writes that "the speaking 'with other tongues' at Pentecost was essentially the same phenomenon as the speaking in tongues in Corinth and at the present day".

The evidence of tongues is to confirm the baptism in the Holy Spirit while the gift of tongues, following 1 Corinthians fourteen, is to edify believers and to convict unbelievers. 84

The first use of the gift of tongues is in one's private devotions and its purpose is to edify the Christian. This comes out in 1 Corinthians 14.2, 14 and 28: "He that speaketh in a tongue speaketh not unto men but unto God: ... if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful ... if there be no interpreter, let him keep silence in church; and let him speak to himself, and to God." This idea of praying to God with the spirit rather than the mind is taken up by Paul in Romans 8.26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Pentecostals understand "tongues" as one way to help the Christian "pray without ceasing" according to Paul's exhortation in 1 Thessalonians 5.17. Paul's difficult question, "Do all speak in tongues?" (1 Cor. 12.30) is not situated within this context but rather in the public ministry of tongues. And so by implication all Spirit baptized Christians should enjoy the private use of tongues and the new dimension of prayer and worship that the experience offers (cf. 1 Cor. 14.2, 3).

84. Bruner, op. cit., p. 144.

The second use of the gift of tongues within the body of Christ is public and should at all times be accompanied by its complementary gift, namely, the gift of interpretation of tongues (1 Cor. 14.27). Its purpose is to edify believers (1 Cor. 14.5) and convict unbelievers (1 Cor. 14.22). For the Pentecostals, 1 Corinthians 12-14 offer clear instructions for the operation of tongues and interpretation in the public gathering. Their maxim is that the obvious abuse of the gifts at Corinth should not result in the disuse of gifts but rather in the proper use of gifts. Thus they adhere to Paul's instruction to limit the number who should publicly speak in tongues and follow each manifestation of tongues with interpretation (1 Cor. 14.27, 28).

The gift of interpretation of tongues is understood to be for rendering the "inspired utterances by the Spirit, which have come forth in a tongue unknown to the vast majority present, available to the general understanding of all by repeating them distinctly in the ordinary language of the people assembled."⁸⁵ Furthermore, interpretation of tongues should be rendered in the form of prayer to God. Du Plessis writes:

Paul considered all speaking in tongues as prayer and as always addressed to God, never a "message" to men. Prayer

85. Gee, op. cit., p. 78.

can be giving thanks, making intercession, praise, worship, adoration, and confessing our love, admiration, gratitude, and devotion to God. In this we are often too weak, but "the Spirit helpeth our infirmities." Now then, if speaking in tongues is speaking to God it is always prayer, and interpretation will always be in the form of prayer - man speaking to God, and not God speaking to men. 86

Interpretation of tongues then in the Pentecostal understanding is speaking to God. It is therefore mistaken to say that tongues plus interpretation equals prophecy.

Interpretation must be prayer, for speaking in tongues is speaking to God, and prophesying is speaking "to men" for their upbuilding and constructive spiritual progress and encouragement and consolation. 87

Furthermore, it should be understood that the interpretation of tongues is interpretation, not translation, and, because of this, may be longer or shorter than the actual utterance in tongues.⁸⁸

In sum, the gift of tongues may be used privately or in public. Its purpose is always edification and is understood to be prayer to God. The public ministry of the

86. Du Plessis, op. cit., pp. 131-132.

87. Ibid., p. 133.

88. Basham, A Handbook on Tongues, Prophecy and Interpretation, pp. 71-77.

gift however should only be permitted when it is known that there is an interpreter within the congregation. The interpretation of the tongue will also be addressed to God.

(5) Summary

Pentecostalism is now recognized as a movement of worldwide importance. It has been recognized by some as "a third force in Christendom", alongside Catholicism and Protestantism.⁸⁹ In recent times, the Pentecostal doctrine has been given some serious consideration due to the fact that in 1960 the Pentecostal teaching and experience penetrated the historic denominations.⁹⁰ The most distinctive aspect of Pentecostal theology - the baptism in the Holy Spirit - is of crucial importance for anyone considering the gift of the Spirit in the experience of becoming a Christian. Dunn has accurately described the three aspects of the Pentecostal doctrine of the baptism in the Spirit as follows:

As a result of their own experience the early pioneers of this movement came to believe that the baptism in the Holy

89. See Newbigin, op. cit., pp. xi, 24.

90. J.D.G. Dunn, "Spirit Baptism and Pentecostalism," Scottish Journal Theology, 23 (1970), pp. 397-407; Berkhof, op. cit., pp. 85-90.

Spirit is a second (Pentecostal) experience distinct from and subsequent to conversion which gives power for witness (Acts 1.8), that speaking in tongues, as in Acts 2.4, is the necessary and inevitable evidence of the 'baptism', and that the spiritual gifts listed in I Cor. 12.8-10 may and should be manifested when Pentecostal Christians meet for worship. 91

Throughout we have assumed a Pentecostal uniformity, although we are aware that a complexity, greater than the Pentecostals commonly realize, exists within the movement.⁹² However, although it is recognized that all who have been filled with the Spirit may not have had exactly the same experience, that all may not understand this experience in the same manner or use identical terminology to describe it, uniquely and exclusively the Pentecostals stress the importance of the baptism in the Holy Spirit.

The Pentecostal movement adduces three clear biblical witnesses to the baptism in the Holy Spirit - Acts 2.4; 10.44-48; 19.6. From each of these passages it is demonstrated that the baptism in the Spirit is a subsequent

91. J.D.G. Dunn, Baptism in the Holy Spirit (London: S.C.M. Press, 1970), p. 2.

92. Hollenweger, op. cit., p. 499, brings out the variety of the Pentecostal movement in different countries and in different generations. He writes that "Pentecostals were astonished - and partly also a little embarrassed - at the many varieties of Pentecostal belief and practice. They had previously been in the habit of regarding the kind of Pentecostalism prevailing in their own church and their own country as the normal kind, the 'official' pattern."

experience distinct from conversion. Further biblical evidence is produced to support their interpretation. It is pointed out that John Baptist indicated that Jesus would have two special ministries: as the Lamb of God on Calvary he would become the Saviour, and as the one on whom the Spirit remains, he would become the baptizer in the Spirit on the day of Pentecost.⁹³ Furthermore, Jesus himself in three statements (Lk. 24.47-49; Acts 1.4-5; 1.8) describes the nature and purpose of the promised baptism. On their baptism in the Spirit, the disciples would be clothed with power from on high in order that they might be Christ's witnesses to the ends of the earth. The baptism in the Spirit is therefore an empowering for mission.

The Pentecostals understand that at the beginning of his ministry Jesus was the bearer of the Spirit (Lk. 4.18; Jn. 1.33). They reason that their emphasis on a double experience of the Spirit is patterned on Jesus' own experience of the Spirit: Jesus was first conceived by the Spirit and then baptized (anointed) by the Spirit for service.⁹⁴ Further, since the ministry of the Spirit

93. Du Plessis, op. cit., p. 113-114.

94. Dunn, op. cit., p. 41, notes that at each stage Jesus enters into a new relationship with the Spirit: "First, when his human life was the creation of the Spirit (Luke 1.35); second, when he was anointed with the Spirit and thus became the Anointed One, the unique man of the Spirit (Luke 3.22; 4.18); third, when he received the promise of the Spirit at his exaltation and poured the Spirit forth on his disciples, thus becoming Lord of the Spirit."

cannot be dissociated from that of the risen Lord and since the disciples were baptized in the Spirit on the day of Pentecost, that is, the first disciples received the new life in the Spirit when the risen Christ appeared to them in the upper room (Jn. 20.22) and were then baptized in the Spirit at Pentecost (Acts 2), all Christians must also have this double experience. Du Plessis writes:

Being baptized by the Spirit into the body is not an encounter with the Church but with the Holy Spirit. Baptism in water is not an encounter with the water but with the Church. The baptism in the Holy Spirit is not an encounter with the Spirit but with Christ, the baptizer.... Anyone who has accepted Christ as Saviour and has been regenerated by the Spirit can enter⁹⁵ into the relationship with Christ.

The Pentecostals therefore see two separate events: spiritual baptism into Christ at conversion (cf. 1 Cor. 12.13), followed by "the baptism with the Holy Spirit, in which the now indwelling Holy Spirit poured forth to manifest Jesus to the world through the life of the believer."⁹⁶

Traditional theology has raised many questions concerning the Pentecostal interpretation of baptism in the Spirit as a second and distinct experience to conversion.

95. Du Plessis, op. cit., pp. 116, 117.

96. D. and R. Bennett, The Holy Spirit and You (London: Coverdale, 1974), p.38.

Indeed, the whole matter of whether or not the New Testament can support a radical distinction between conversion and initiation, as the Pentecostals understand it, has set Pentecostalism and traditional theology at loggerheads. Bruner carefully examines the texts which are used by the Pentecostal movement to substantiate its interpretation of Christian initiation. He offers an alternative exegesis in each case, and finds that, in the New Testament, conversion, baptism, the laying on of hands and the gift of the Spirit are essentially and unconditionally connected, although they may vary in form and order of their manifestation. So for him there is not an additional gift of the Spirit which is dependent upon a more holy life and a more zealous seeking.⁹⁷ Dunn too argues for the unity of the rite of Christian initiation, but treats the Pentecostal witness more sympathetically. He writes:

While the Pentecostal's belief in the dynamic and experiential nature of Spirit Baptism is well founded, his separation of it from conversion - initiation is wholly unjustified. 98

A different tack is taken by Johnston McKay. He finds the Pentecostal insistence upon a personal experience of the Holy Spirit which denies the dynamic, active reality

97. Bruner, op. cit., pp. 155-218.

98. Dunn, op. cit., p. 4.

of water baptism unacceptable, since it implies that "conversion is, by its nature, an experience productive of neither activity nor dynamism."⁹⁹ The implication for McKay of the whole Pentecostal schema of initiation is the "subordination of Christ to the Holy Spirit."¹⁰⁰ Here, again, is the theological crux of the matter.

Pentecostalism has hinted at a revived experience of the Spirit as the immediate inward presence of God in power and highlighted the fact that "we seem to have lost a conception of the Spirit which really 'rings a bell'. One has only to reflect on the dynamic role of the Spirit in the Apostolic Church to realize this."¹⁰¹ The problem is how to reconcile this dynamic pneumatology evinced by the Pentecostal movement with christology and Christian anthropology.

We feel that the requirement is for the construction of a charismatic and liberational spirit christology. McKay is simply producing the standard Reformed teaching on pneumatology, which characterizes the Spirit as an instrumental entity, strictly subordinate to the historic Christ, whose task is to apply the salvation

99. J.R. McKay, "A Critique of Pentecostalism," The Church Quarterly, 3 (1971), p. 316.

100. Loc. cit.

101. N. Hook, "A Spirit Christology," Theology, 75 (1972), p. 226.

obtained by Christ to mankind.¹⁰² In other words, the Spirit is primarily the power of the application of God's revelation in Christ, which results in the awakening of faith in the sinner, who is justified by the shed blood of Christ.¹⁰³ The Spirit is thus understood in purely noetical, applicative and subjective terms.

Berkhof finds good reasons for denying this conception of the Spirit and questions whether or not it does justice to the preaching and teaching of the New Testament. He writes:

The Spirit is far more than an instrumental entity, the subjective reverse of Christ's work. His coming to us is a great new event in the series of God's saving acts. He creates a world of his own, a world of conversion, experience, sanctification; of tongues, prophecy, and miracles; of mission; of upbuilding and guiding the church, etc. He appoints ministers; he organizes; he illumines, inspires, and sustains; he intercedes for the saints and helps them in their weaknesses; he searches everything, even the depths of God; he guides into all truth; he grants a variety of gifts; he convinces the world; he declares the things that are to come. 104

Here then we see the merit of the Pentecostal emphasis.

102. Cf. Calvin, Institutes, III.1.1.

103. K. Barth, Church Dogmatics, IV.1, trans. by G.W. Bromiley (Edinburgh: T. & T. Clark, 1956), p. 648.

104. Berkhof, op. cit., p. 23.

The Spirit is understood in ontological and creative terms, and, as such, is liberated from its subordination to Christ, and given an ontic function, being connected with the individual. However, the danger of an individualistic subjectivity, as opposed to an institutional objectivity, now becomes a possibility, but Berkhof believes that it is possible to overcome this sterile antithesis. He begins by saying that the Spirit is the Spirit of Christ,¹⁰⁵ that is, with a christocentric foundation, but goes a step further, that is, beyond the traditional connection between Christ and the Spirit. "The tradition says that the Spirit opens our eyes for the person and work of Jesus Christ; it thinks mainly of incarnation and atonement."¹⁰⁶ But because of biblical theology's discovery of the identity between Christ and the Spirit, the Spirit should now be conceived of as "a new way of existence and action by Jesus Christ. Through his resurrection he becomes a person in action, continuing and making effective on a worldwide scale what he began in his earthly life."¹⁰⁷

Berkhof therefore opts for a Spirit christology which, in his opinion, avoids an illegitimate adoptionism, so much feared by Barth, by situating the person and work of Jesus in the theological and anthropological framework

105. Cf. J.D.G. Dunn, Jesus and the Spirit (London: S.C.M. Press, 1975), pp. 420-437.

106. Berkhof, op. cit., p. 26.

107. Ibid., p. 27

which the Bible itself provides: the eschatological power of the divine pneuma. Christ's work is thus twofold in nature: as the life-giving Spirit who convinces us firstly, that we are righteous before God because of Christ's sacrifice - commonly termed as our justification, and secondly, that we shall be transformed into the new manhood of the risen Christ - commonly termed as our sanctification or glorification.¹⁰⁸

We appear to have travelled far in our summary of the Pentecostal understanding of the baptism in the Spirit, but the movement's emphasis on the dynamic function of the Spirit and the theological responses to the movement's claims have raised afresh the whole question of the role of the Spirit as "the immanent spiritual presence of God in religious experience and the transcendent, eschatological, future aspect of the kingdom of God whose consummation will see the pouring out of the Spirit of all flesh."¹⁰⁹

The second aspect of the Pentecostal doctrine of the baptism in the Spirit concerns the speaking in tongues as evidence of this having taken place. Article 8 of the Statement of the Assemblies of God Churches (USA) states:

108. W. Kasper, Jesus the Christ (London: Burns & Oates, 1977), p. 253.

109. A.D. Galloway, "Recent Thinking on Christian Beliefs. III The Holy Spirit," The Expository Times, 88 (1977), p. 103.

The Baptism in the Holy Ghost is witnessed by the initial physical sign of the speaking with tongues as the Spirit of God gives utterance. The speaking in tongues in this instance is the same in essence as the gift of tongues, but different in purpose and use. 110

The references in the Acts of the Apostles (2.4; 10.44-48; 19.6) are again used by the Pentecostals to substantiate their case. Furthermore, they indicate that Paul in 1 Corinthians 12-14 writes about different kinds of tongues (1 Cor. 12.10) and instructs the believers at Corinth on the private use of tongues in prayer which is non-intellectual, that is, it does not use the mind as in ordinary prayer (1 Cor. 14.14), and on the public use of tongues in public worship which, when accompanied by its sister gift the interpretation of tongues, strengthens the body of Christ.

Those outside the movement generally regard tongues with much suspicion and often the glossolalic utterances have been associated with psychological instability. Some go so far as relating speaking in tongues to hysteria¹¹¹ and schizophrenia.¹¹² However, in

110. Cited by A.A. Hoekema, What About Tongue Speaking? (Exeter: Paternoster Press, 1966), p. 38.

111. D.L. Gelpi, Pentecostalism (New York: Paulist Press, 1971), pp. 178-183.

112. G.B. Cutten, Speaking in Tongues (New Haven: Yale University Press, 1927).

its report of 1970, the United Presbyterian Special Committee observed:

Most of the so-called scientific studies and evaluations are based upon psychological models which either (a) assume at the outset that such states are pathological, or (b) have been prepared subjectively without following normally accepted controls, so as to make them almost meaningless from a research standpoint.... The most current evidence available indicates no justification for making a sweeping generalization that participants in the (charismatic) Movement are maladjusted individuals, emotionally unstable, or emotionally deprived. 113

McKay rejects the Pentecostal emphasis on tongues because he feels that "it has never been part of the Christian conviction that a spiritual status should be openly confirmed by the physical phenomenon."¹¹⁴ We understand McKay's objection to the Pentecostal principle of verification, and would hesitate ourselves to advance that tongue-speaking is the evidential sign of spirit baptism. However, although speaking in tongues is not the baptism in the Holy Spirit, it could be argued that if someone is baptized in the Spirit, then it is likely that sooner or later he or she will begin to speak in tongues - but not because they have to prove that they have been

113. Report of the Special Committee on the Work of the Holy Spirit (Philadelphia: Office of the General Assembly, 1970), p. 11.

114. McKay, op. cit., p. 314.

baptized in the Spirit.¹¹⁵ The widespread nature of the gift testifies to this fact and it seems that the reason why the gift is so common is because it is useful to the individual.

The purpose of the gift has been variously described. Simon Tugwell describes tongues as "a gift of praise and thanksgiving, and these are the hallmark of the messianic age in which we live."¹¹⁶ For some it is a highly charged emotional experience; while for others it is a quiet and calm milestone in their walk with God. But often the individual finds that speaking in tongues is "a gateway towards another spiritual dimension."¹¹⁷ And in its private usage it strengthens the individual in his or her relationship with God (cf. Rom. 8.26).

An interesting interpretative deviation on tongue-speaking has been devised by Simon Tugwell. He argues that the Pentecostals in a unique way believe in the "sacramentality" of speaking in tongues.

I think it would not be too far wrong to suggest that for them [the Pentecostals]

115. H. Greenwood, The Fourth Epistle to the Imprisoned Saints (3rd. ed.; Chard: 1974), pp. 23f.

116. S. Tugwell, Did You Receive the Spirit? (rev. ed.; London: Darton, Longman & Todd, 1979), p. 65.

117. J.M. Ford, Baptism of the Spirit (Techny, Il.: Divine Word Publishers, 1971), p. 112.

speaking in tongues is a sacrament in the fullest catholic sense of that word, in that it is a human act given to men to do, in which however, according to their belief, we may unequivocally and without reserve identify an act of God himself. 118

He therefore suggests that the Pentecostal speaking in tongues is a human act (which can be likened to a sacramental act such as baptism) which God accepts as a sacrifice of praise, independently of our own effort. And as such the Pentecostal tongue-speaking has a positive contribution to make - indicating that there are incorrect ways to rest in ritual.

Concerning the third strand of the Pentecostal doctrine - the conditions for receiving the baptism of the Spirit - the Pentecostals feel that the believer has a responsible part to play in receiving the baptism in the Spirit, since it is not accepted that the Holy Spirit will fill the Christian automatically. The believer must therefore ask for this experience and meet the definite, stated conditions for the full reception of the Spirit. As we saw, the nature and number of conditions vary with different Pentecostal teachers, but Acts 2.38, "Repent, and be baptized.... And you will receive the gift of the Holy

118. S. Tugwell, "The Speech-Giving Spirit. A dialogue with 'tongues'," S. Tugwell, G. Every, J.O. Mills, and P. Hocken, New Heaven? New Earth? An Encounter with Pentecostalism (London: Darton, Longman & Todd, 1976), p. 151.

Spirit," provides a simple model of the distinct conditional steps involved in experiencing the baptism in the Spirit. Repentance involves the forsaking of sin; baptism signifies obedience, the removal of all remaining sin and submission to God; reception involves faith, the ultimate means by which the Spirit comes in all his fulness. And thus the Pentecostals declare that "if we live a yielded, pure and holy life, in close fellowship with Him, the experimental side of this mighty baptism must come."¹¹⁹

Some comments and criticisms of the Pentecostal movement have therefore been presented. Our intention has been to treat the movement sympathetically, since it is felt that the Pentecostals are basically right in seeking a work of the Holy Spirit beyond that which is recognized by the major denominations. However, we would express some reservations. For example, even if a third stage in initiation into the Christian life is admitted, is the Pentecostal interpretation of "the baptism in the Spirit" the right interpretation? Should the baptism in the Spirit be equated with regeneration rather than treated as subsequent to it? Further, does the baptism in the Spirit form a unity with the other stages - justification and sanctification - of initiation? Below we offer our own reasons for (a) rejecting the Pentecostal doctrine of

119. Pethrus, op. cit., p. 51.

initial evidence, and (b) accepting the gift of tongues as a gift for the body of Christ. Finally, we open up some areas for discussion on the inter-relationships of the various concepts - regeneration (conversion), water baptism, spirit baptism, initiation and so forth - which the quasi-definite theological position of the Pentecostals throws up for our study.

(6) The Pentecostal Challenge

It could possibly be argued that the most incredible religious phenomenon of our day is speaking in tongues. Observers of the phenomenon would argue that in the modern period three phases of this phenomenon can be distinguished. Phase one dates back to 1906 and Los Angeles as the birth place of the modern-day speaking in tongues. The acceptance of the Pentecostal experience by some churches of the mainline denominations in 1960 ushered in phase two. And phase three began around 1967 when the tongues movement took off in Roman Catholic circles.

Speaking in tongues, as we have seen, is the distinctive testimony of the Pentecostal and Neo-Pentecostal movement. Their teaching and practice distinguishes between two functions of speaking in tongues: (a) speaking in tongues as the initial sign of the baptism

of the Spirit; and (b) speaking in tongues as one of the gifts of the Spirit, which is further broken down into public speaking in tongues in the course of congregational worship, and personal speaking in tongues which is described as non-rational prayer and praise to God. In our comments on this particular aspect of Pentecostal teaching we will clarify those elements - for example, spirit baptism and charismata - which, in Pentecostal terminology, express what it is to become a Christian.

(i) The Doctrine of Initial Evidence

Simply stated, the Pentecostal doctrine of initial evidence specifies that the baptism in the Holy Spirit must at the time of the experience, or almost immediately after it, be accompanied by speaking words in a tongue completely unknown to the person baptized. This phenomenon is regarded by Pentecostals as the sole initial evidence that the baptism in the Spirit has genuinely taken place. It is our view that to present the baptism in the Holy Spirit on these grounds is to do so on false grounds.

It should be understood that within the Pentecostal movement there are those who dissent from the initial evidence theory and argue against speaking of tongues as the sign of the baptism in the Spirit. Hollenweger produces an interesting quote from a letter

received from Leonhard Steiner, a prominent figure on the European Pentecostal scene. In the letter Steiner sums up his studies on the baptism in the Spirit as follows:

My conclusion then, is that one can no longer maintain the doctrine of stages of salvation. This inevitably leads to the rejection of the distinctive doctrines of Pentecostalism. This does not entail the rejection of the Pentecostal movement, that is the experience of the Spirit which is to be found in it. There are numerous genuine examples of the experiences of the Spirit, without there being present a correct understanding of the Spirit. 120

Carl F. Henry also summarizes the situation clearly:

While tongues remain for Pentecostalists the decisive experience of a Spirit-centred life ... here and there a spokesman may be found who insists that the tongues-phenomenon of the first Pentecost ... ought not to be regarded as repetitive at all [ie. present in every Baptism of the Spirit]. 121

Is the Pentecostal and Neo-Pentecostal movement in error in to insist^{ing} on the initial evidence of tongues on the occasion of the baptism in the Spirit?

While bringing a critical eye to their doctrine, it should be stated at the outset that there is no desire

120. Hollenweger, op. cit., p. 335.

121. Ibid., p. 336.

to reject the baptism in the Holy Spirit as a spiritual and experiential gateway into eternal life and the realm of the spiritual gifts for the body of Christ. However, in our view, an examination of the biblical evidence on which the Pentecostals place so much weight will bring different conclusions from those reached by Pentecostal theology. Undoubtedly, tongues, perhaps in an official sense, was a sign, but our point of difference with the Pentecostal movement centres on their theory of tongues as the sign, as if no other existed. This is not to say that tongues may not accompany the baptism in the Spirit, but rather that it cannot be admitted that it is the sole evidence which validates the experience.

On the day of Pentecost the original church members spoke with tongues (Acts 2.1-4).¹²² However, it appears that the Pentecostals have failed to notice that there is no evidence to prove that the other 3,000 did so, even though they were baptized within minutes of the one hundred and twenty disciples. This suggests that the first experience of tongues provided initiating evidence, but did not demonstrate initial evidence. Passing on to Acts 8 where the Samaritans were baptized in the Spirit, there appears to be no doubt that Simon Magus witnessed some kind of evidence, but to argue that this was speaking in tongues

122. For a discussion of the importance of the Acts account of the coming of the Holy Spirit, cf. I.H. Marshall, "The Significance of Pentecost," Scottish Journal of Theology, 30 (1977), pp. 347-369.

is to engage in bald presumption, since tongues is not specifically mentioned. For the Pentecostals to say that this is so in the absence of any verbal manifestation weakens their initial evidence case. Again, when Paul is baptized in the Spirit (Acts 9) nothing further than that fact is noted. There are therefore no grounds for assuming that the phenomenon occurred. Without doubt, Cornelius and his household responded with tongues (Acts 10) and at Ephesus (Acts 19) tongues is in evidence again, but this time linked with prophecy. This latter information is interesting and would appear to present us with the evidence that in these matters prophecy is on an equal footing with tongues and should be accepted as a twin proof with tongues that the baptism in the Spirit has occurred.¹²³

Contrary to Pentecostal belief there does not seem to be sufficient information to support the theory of initial evidence. Out of the incidents recorded in the Acts of the Apostles only two mention tongues as the sole demonstration of supernatural utterance related to the event and on at least one occasion two kinds of supernatural utterance are recorded.

123. Sometimes Pentecostals offer the incidents in Acts 4 and 16 as support for their theory of initial evidence, but it can be seen that Acts 16 does not record that the Philippian spoke in tongues. Furthermore, in Acts 4 there is no evidence that the assembled company spoke in tongues. Instead, it is recorded that they were filled with the Spirit and spoke the word with boldness - a very different thing from tongues!

In Acts 2 and 10 tongues is clearly in evidence. But although it appears that the fact that the Gentiles spoke with tongues convinced Peter and his group that the outpouring of the Spirit on them was genuine and therefore that Cornelius and his household had actually received the gift of the Spirit, it is significant that the manifestation of tongues on both occasions differs.

In Acts ii.1-11, the tongues were also dialects. This is made very plain by the use, in the Greek of two words. "They began to speak with tongues" (glossalo, 4). "Every man heard them speak in his own language" (dialekto, 6). "How hear we every man in our own language?" (dialekto, 8). "We do hear them speak in our tongues" (glossais, 11). This makes it perfectly clear that, at Pentecost, the glossai were also dialektoi, that the tongues were also dialects, and thus witness was borne to these peoples that God was actually in their midst. But there is no evidence that in chapters x. and xix. the tongues were also dialects; nor, so far as we can see, is there any reason why they should have been, for the people assembled in the house of Cornelius would be Romans and not mixed nationality. Moreover, at Jerusalem, the unbelieving crowd heard, whereas at Caesarea the occurrence does not seem to have arrested public attention. 124

If tongues on the day of Pentecost were therefore dialects, as Scroggie points out, then it appears that tongues and prophecy were combined as one in the initial utterance, since the tongues spoken then, though unknown to

124. W.G. Scroggie, The Baptism of the Spirit and Speaking with Tongues (London: Pickering and Inglis, n.d.), pp. 35-36.

those speaking them, were clearly understood by the hearers. This would suggest that they were prophetical utterances in tongues and not glossolalia as the Pentecostals suppose.¹²⁵ In the Ephesian visitation we also find that the twelve spoke with tongues and prophesied. As, at Pentecost, the tongues appear as prophetical utterances, that is, the Ephesians spoke in tongues in a prophetical manner. Against this view the Pentecostals may counter that the speaking in tongues and the prophesying were two distinct exercises and so the theory of initial evidence is upheld. But this premise cannot be guaranteed since it is not specifically indicated that the Ephesians experienced the gifts of tongues and prophecy. Even if this is accepted, the Pentecostals may still point to the occasions at Pentecost and at Caesarea where tongues alone is mentioned when the Spirit is poured out. How then is the issue to be resolved?

Pentecost, as we have already said, was the birthday of the church, and on this day God chose to do a unique and special thing. The Pentecostals rightly find in the outpouring of the Spirit a great significance. The occasion has been traditionally understood by the church as the divine remedy for Babel.¹²⁶ Now God reverses the trend giving back to man "the privilege of actually speaking with

125. Cf. du Plessis, op. cit., pp. 131ff.

126. Cf. G.T. Montague, The Holy Spirit (New York: Herman, 1976), p. 282.

him in a language in which the world, ourselves included, were created."¹²⁷ Furthermore, the event inaugurates a new era, since the outpouring of the Spirit brings to remembrance the giving of the law at Sinai when God confirmed to the Israelite nation the covenant he had made with Abraham.¹²⁸ These events form the historical and scriptural background to the gift of tongues and give a fuller significance to the different dialects spoken on the day of Pentecost. At Babel, God descended in great power to judge and punish. At Pentecost, he descended to bless. At Sinai, the law was delivered to the nation. At Pentecost, as a result of the outpouring of the Spirit, and thus the baptism of the expectant followers of Jesus into the body of Christ, the law was written in each member's heart, thus fulfilling the prophecy of Jeremiah (cf. Jer. 31.31-33). Also as a result of the gift of the Holy Spirit, the new covenant was sealed to these early church members. Pentecost was therefore inaugural and unique.¹²⁹

Similarly, at Caesarea God inaugurates the covenant to the Gentiles. Their initiation, however, is not completely identical, since, although they spoke in

127. S. Tugwell, "The Speech-Giving Spirit. A dialogue with 'tongues'," New Heaven? New Earth?, p. 135.

128. W.L. Knox, The Acts of the Apostles (Cambridge: At the University Press, 1948), pp. 85f.; G.W.H. Lampe, God as Spirit (Oxford: O.U.P., 1977), p. 70.

129. Cf. R.J. Banks and G. Moon, "Speaking in Tongues: A Survey of the New Testament Evidence," Churchman, 80 (1966), pp. 278-294.

tongues, it was not the case that the listeners understood the utterances. Yet, the event proved to be more than merely a local blessing, because it occasioned the door of faith being opened up to the Gentiles (Acts 11.15-17). In other words, this too was an inaugural event. Moreover, for Peter and the Jews present, the fact that the Gentiles had spoken in tongues was not so much the sign of any particular person's baptism in the Spirit, but rather the sign that the Gentiles, as well as the Jews, had received the Holy Spirit.¹³⁰ Tongues at Caesarea was therefore the inaugural sign that the era of witness to the uttermost parts of the earth (Acts 1.8) had begun.

There is no question that speaking in tongues was in evidence at Pentecost and Caesarea. However, it should be understood, contra the Pentecostal position, that tongues was an initiating or inaugural evidence, being given to mark epochal events rather than as the initial evidence of the baptism in the Spirit. It is beyond dispute that in the first outpouring of the Spirit on both the Jews and Gentiles the speaking in tongues is the immediate outcome of the baptism. Yet, although tongue-speaking was of a confirmatory nature at Caesarea, this was not the case at Pentecost. Moreover, when the incidents are compared, it is evident that tongues at Caesarea, in

130. H.R. Boer, Pentecost and Missions (London: Lutterworth Press, 1961), pp. 32f., argues that Luke's main interest was to demonstrate how the Gentiles were included, i.e., by recording the gift of the Spirit to them.

contrast to Jerusalem, excited a great amazement, that is, because the Gentiles spoke in tongues. Tongues then held a special significance on this occasion but not as the initial evidence and sole proof that a person was baptized in the Spirit.

This view appears to contradict the prophecy of the prophet Joel which is used by the Pentecostals to support their doctrine. However, on closer inspection, it becomes evident that Joel's prophecy did not specify tongues as the sign of the baptism in the Spirit. Instead, he repeatedly said that the gift which would be in evidence, following the outpouring of the Spirit, would be prophecy.¹³¹ So Peter's use of the phrase "this is that" indeed connected the events of Pentecost with Joel's prophecy, but it did not indicate that the baptism which the disciples experienced should be limited to that of which Joel spoke. By far the greatest thing that happened to men on the day of Pentecost was regeneration into life and constitution into the body of Christ. These things were accomplished in them in an instant by Christ, who baptized them into his church by identification with himself in his death and resurrection. Simultaneously with this experience, they were initiated and entered into other

131. Hummel, op. cit., p. 73, emphasizes the prophetic nature of the gift. "The words 'and they will prophesy' at the end of [Acts] 2.18 do not occur in Joel. Their addition here in Peter's otherwise direct quotation shows his concern to emphasize the prophetic nature of this speaking in tongues."

states and blessings, for example: they were baptized into one body and made to drink of one Spirit (1 Cor. 12.13); they were made partakers of the one baptism spoken of by Paul in Ephesians 4.4-6 (cf. Rom. 6.3-11; Lk. 12.50; Mk. 10.38, 39); their hearts were purified by faith (Acts 15.7-9); they were initiated into life in the Spirit (Rom. 8.2-11); they knew that Jesus was in the Father and they were in Jesus and Jesus was in them (Jn. 14.15-20); they became the foundation members of Christ's church (Mt. 16.18); and they received power to be witnesses to Jesus (Acts 1.8).¹³²

Pentecost was the inauguration of the new covenant when the body of Christ, the church, was officially established on the earth as a company of new-born people. The prophet Joel spoke of what could be seen and heard, but of greater significance and import were those things which were unseen and unheard, that is, that were performed in the Spirit. The day of Pentecost revealed that God's plan was baptism in the Holy Spirit - an operation carried out exclusively by God: Jesus Christ, the second person of the Godhead, immersed men and women in the Holy Spirit, the third person of the Godhead, unto the Father, the first person of the Godhead.

The baptism in the Holy Spirit was thus for the purpose of regeneration into life. Again, we find

132. G.W. North, Initial Evidence (rev.; Exeter, 1978).

ourselves in contradiction with Pentecostal theology which contends that the experience was for the purpose of imparting power for service. The Pentecostals rest their case in the fact that, first, the disciples were forbidden to preach the gospel until they were baptized in the Spirit,¹³³ and secondly, in most people's experience there is a distinct lack of power to serve the Lord until their personal Pentecost.¹³⁴

Luke indeed records (a) that the disciples were instructed to wait at Jerusalem until they were endued with power from on high (Lk. 24.~~49~~), and (b) that Christ promised them power once the Holy Spirit had come upon them (Acts 1.8). However, nowhere does he indicate that the power promised is for service. On the contrary he points out that the power is for (a) clothing, and (b) to make the disciples witnesses to him.¹³⁵ Although it is clear that the future ministry of the disciples lay in the service of Christ and the exercise of spiritual gifts, at this stage Christ specifically chose to speak of life as a result of power, that is, the power is first of all power "to be" or to live; then, having "being" as a result of the power, being clothed with power. In other words, it is being first and then clothing.

133. Torrey, The Baptism with the Holy Spirit, pp. 11-18.

134. Christenson, op. cit., pp.13f.

135. Hummel, op. cit., p. 66.

Earlier in his gospel, Luke recorded that Christ had already given the twelve power for service: He "gave them power (*δύναμις*) and authority over all devils and to cure diseases" (Lk. 9.1). Shortly afterwards he also gave to another seventy "authority to tread on serpents and scorpions and over all the power of the enemy" (Lk. 10.19). At the same time he also told them not to be elated that they had power over demons, but that their names were written in the book of life. It appears then that the disciples did not need either power or gifts for service, since they had already had them. If this is accepted, what then is the real purpose of the baptism in the Spirit? What is the power¹³⁶ for?

In our view Luke did not understand that the Spirit's power was specifically for service or the operation of the gifts in the sense that the Pentecostals imply. Instead, the power was primarily for inward energy and outward clothing. In other words, by the baptism in the Spirit, the believer is made a being of power with a view to living a life and exercising a ministry which will make him a witness to Christ. And so it is necessary to differentiate between being equipped for service and being empowered to be a witness. The apostles were equipped with authority, power and gifts for specified service during the

136. W.F. Arndt and F.W. Gingrich, A Greek-English Lexicon of the New Testament and other Early Christian Literature (4th rev. ed.; Chicago: University of Chicago Press, 1957), pp. 206-207.

Lord's lifetime on the earth, but they were not witnesses to him in the way he desired. But the baptism in the Spirit supplied them with this power, that is, life-power, power to be or live in and as a member of his body, having his life. Thus until Pentecost the disciples only had "working power", and lacked this power to be. After Pentecost they retained the working power, but from Pentecost they had his life which gave them the power to be witnesses to Christ. Before Pentecost they could witness to his works but, after their baptism in the Spirit, they could witness to him by personality, for they had received his life. He was no longer simply with them, but within them, so much so that their relationship to him was as body to head, that is, members of his body. The Pentecostal movement therefore is mistaken when it suggests that the baptism in the Spirit is for service. The baptism of the Spirit is into life, giving the recipient the power to be a witness to Christ, and to live a Christ-like life. It permits a man's personality to remain distinctly his own, but at the same time, allows him to express another's because by virtue of his baptism into the Spirit, that other (Jesus Christ) actually lives in him. The experience is summed up by Paul in Galatians 2.20:

I am crucified with Christ:
nevertheless I live; yet not I, but
Christ liveth in me: and the life which
I now live in the flesh I live in faith,
viz., the faith of the Son of God, who
loved me and gave himself for me.

(ii) Tongues: a Gift for the Body of Christ

The second aspect of the Pentecostal witness of tongues concerns its use as one of the gifts of the Spirit. In this matter we wish to adopt a more positive approach in our appraisal of the Pentecostal claims about the significance and importance of the spiritual gifts for the proper functioning of the congregation. The only biblical teaching on the gift of tongues is contained in Paul's first epistle to the Corinthians.¹³⁷ This fact has often been used by the critics of the Pentecostal teaching to point out that the gift is of little importance. However, if the gift of tongues is insignificant because of lack of attention paid to it in the pages of the New Testament, then what of the Lord's Supper which is referred to in the same Corinthian context as tongues and similarly not discussed elsewhere in the New Testament! Paul's teaching in 1 Corinthians 12-14 provides sound guidance as to how and where the gift of tongues is to be used and for what purposes. Although Paul condemns, corrects and criticises sin and wrong behaviour within the Corinthian church,¹³⁸ his letter also contains edifying instructions for the ministry of the gifts of the Spirit, and, in particular,

137. Here also Paul sets out a form of worship and function which is the only officially inspired form of church worship and order in the New Testament.

138. J.D.G. Dunn, Jesus and the Spirit, pp. 266ff., discusses the threat to the community which arose from the charismata.

tongues, in the body of Christ.

The wretchedness of the Corinthian church is beyond dispute, but Paul says that they came behind in no gift (1.7). Yet he was unable to speak to the Corinthian Christians "as spiritual, but as carnal, even as unto babes in Christ" (3.1). The situation is a sad story of carnality in the church including quarrelling and divisions (1.12; 11.18), intemperance (11.21), and even gross immorality (5.1f.; 6.7). Furthermore, the Corinthians remained proud and unrepentant (4.3; 8.1f.). However, Paul addresses them as those "that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord" (1.2). In everything they have been enriched in Christ, in all utterance, in all knowledge and Paul is confident that in the day of Christ they would stand blameless (1.4-8). Yet he exerts his apostolic authority¹³⁹ since he had received reports of disorderly and unruly behaviour in the church concerning the Lord's Supper, and of an undue prominence being given to tongues. The point for us is that, although Paul's instruction had a particular emphasis to correct the Corinthian church situation, there are still basic principles which emerge from the epistle which may have a universal application. Tongues had come to monopolize the Corinthian gatherings and so this excessiveness had to be

139. See J.D.G. Dunn, Unity and Diversity in the New Testament (London: S.C.M. Press, 1977), pp. 277ff.

corrected: only tongues with its sister gift of interpretation of tongues could make its congregational use edifying. "The troubles in Corinth were due not to a deficiency of gifts but to a lack of proportionate balance in estimating and using them."¹⁴⁰

Paul therefore begins his instruction in 1 Corinthians 12.1: "Now concerning the spirituals, brethren, I would not have you ignorant."¹⁴¹ The subject is introduced in a general way in relation to the church as the body of Christ. Although the phrase, "the gifts of the Spirit", is nowhere found in the Scripture this in no way invalidates its use. Paul tells us there are "diversities of gifts but the same Spirit" (12.4). Further, there are differences of administrations and diversities of operations (12.5, 6). Then we are brought back from the plurality of the diversities, differences, gifts, administrations and operations, to the singular

140. C.K. Barrett, A Commentary on the First Epistle to the Corinthians (London: Black, 1968), p. 38.

141. The word, "spiritual (πνευματικά)", although written in the singular in the text, is numerically plural in the Greek form, therefore is best translated "spirituals" (see Arndt and Gingrich, op. cit., p. 685). It therefore becomes possible to speak of "spiritual ministries" or "spiritual operations". This results in the emphasis being moved from the impersonal ability referred to by the word "gift", and placed upon the human element necessary to the use of the gift. What matters most then about the gift is the life of the person using it and possessing it. Its effectiveness and power thus depends upon the quality of the person using it. Cf. Basham, A Handbook on Tongues, Prophecy and Interpretation, pp. 21-23.

"manifestation of the Spirit",¹⁴² which according to Paul, is given to every man for mutual profit (12.7). Proceeding to the following verses, we read the detail of nine things which can only be described in the abstract as "gifts of the Spirit" (12.8-10). Furthermore, Paul informs us that the Spirit who gives these gifts is the self-same Spirit who divides them as he will between the members of the body, and further still, having done so, personally works them through each member (12.11-12).

As we have already said, membership of the body of Christ is synchronous with initiation into Christ's life and takes place when a person is baptized in the Spirit. In that Spirit we are immersed by Jesus Christ into actual membership of his spiritual body with a distinct individual function.¹⁴³ At the same time, Paul says that we are each one individually baptized into the spiritual person of Jesus Christ, that is, "we have all been made to drink into one Spirit" (12.13). Therefore, as a person, upon being baptized into the body of Christ, becomes a member of that body, so also, upon being baptized into the person of

142. "Manifestation (φανερώσεις)" conveys the idea of disclosure or announcement. The gifts of the Spirit are therefore announcements of the presence and action of the Holy Spirit which belongs to the New Age. Gee, Concerning Spiritual Gifts, p. 15.

143. Χάρισμα is literally a gift, freely and graciously given. Its purpose is to serve others, rather than the recipient, and so we understand that the "spirituals" are functional. D. Bridge and D. Phypers, Spiritual Gifts and the Church (London: Inter-Varsity Press, 1973), pp. 21-23.

Christ, that person becomes alive with the Spirit of Christ.¹⁴⁴ Only by such an operation can the person become a living, functional member of Christ. In other words, at our spiritual baptism we are baptized into the person of Christ for life and into the body of Christ for function. Logically, then, when a person is born from above he is born complete. The only things "missing" at birth are strength, size and skill to accomplish the general and specialized works of God. The point is that we not only have eternal life in Christ as being a member of him; but we also have a functional capacity in and for him. This is the picture that Paul portrays. The gifts (or those who possess them) are likened to the members of a human body (12.14-26), joined together and fulfilling their appointed functions for the proper working of the whole body.

The Corinthians lacked none of these gifts, yet with all their blessings and privileges, the church was a

144. Cf. Dunn, Baptism in the Holy Spirit, pp. 127f., for the various interpretations which have been given to this verse. Clearly, no one can be in the body without the operation of the Spirit. But if the baptism in the Spirit here means a post-conversion experience (following the Pentecostal line), then it seems to lead to the impossible conclusion that there were those converted who were not part of the body. For this reason G.W.H. Lampe The Seal of the Spirit (London: S.P.C.K., 1967), p. 56, relates this to the believer's experience of baptism. Cf. also H.M. Ervin, These Are Not Drunken As Ye Suppose (Plainfield, N.J.: Logos International, 1968), pp. 46f., who draws a distinction between the second part of the verse - "all were made to drink of one Spirit" - and the first part. The drinking of the Spirit is then understood as spirit baptism. Hoekema, Holy Spirit Baptism, p. 21, argues against this view of spirit baptism as a post-conversion experience.

failure. With carnal audacity many members had expropriated the gifts of the Spirit. The result was that the oral gifts when in use became nothing more than sounding brass and tinkling cymbal; likewise the other gifts had become devoid of power, they were just human attempts at trying to make something work.

Paul's purpose was to emphasize (12.27-30) the proper working of the body of Christ. If all spoke in tongues in the church the balance would be upset. It would cease to edify and Christ would be dishonoured. The apparent problem here is how to reconcile this teaching of Paul's to his later statement "I would that ye all spake with tongues" (14.5). Obviously, as the Pentecostals point out, he is considering the gift in its public and private uses. Here in 1 Corinthians 12 the theme is the edifying of the body. At 12.28 he says, "God hath set some in the church ... diversities of tongues". And then the question follows, "Do all speak with tongues?" - that is, do all exercise the gift in the church. However, when it comes to the private use of tongues for personal edification (cf. 14.18, 19) clearly all may speak in tongues and it is Paul's express desire that they do so. This is an important distinction that needs to be understood in relation to the nature and use of tongues. Paul explains more fully in 1 Corinthians 14, but first he tackles the crucial issue of motivation.

It is clear that the Spirit which governs the administration and operation of the gifts must also govern the attitude of the one exercising the gift. Paul's "hymn of love", which he places centrally in his teaching on the nature and purpose of the spiritual gifts and his instruction for their exercise, has caused some difficulty for the commentators. The chapter appears firstly, to break the continuity of Paul's teaching on the spiritual gifts, and secondly, to offer a difficulty in transition from 1 Corinthians 12.¹⁴⁵ Hummel provides an alternative translation which makes verse 31 read very smoothly, and, at the same time, shows how 1 Corinthians 13 forges a vital link between Paul's teaching on the "spirituals" and their practice in the church.¹⁴⁶ He translates 12.31 thus: "You are eagerly desiring (ζηλοῦτε) the greater gifts, but now I will show you the excellent way." The success of the translation is that it shows the right and wrong ways of exercising the "spirituals". Without love (ἀγάπη), none of the gifts can be used as God intended.

In the final analysis, the "spirituals" are essentially the manifestation of love in the body of Christ. They are to be used for the glory of the Giver and the edifying of his body, and should be seen as instruments

145. Barrett, op. cit., p. 297.

146. Hummel, op. cit., pp. 125f.; cf. also A. Bittlinger, Gifts and Graces (London: Hodder and Stoughton, 1967), p. 73.

of applied love, and as such, should function in a way that expresses (this) love. Being properly held and used, they are the highest form of worship, the greatest means of service and the most patent expression of self-sacrifice of which the church is capable, apart from martyrdom. Having made this plain, Paul is now prepared to provide guidelines for the operation of the gifts of inspired speech.

In 1 Corinthians 14 he makes it clear that tongues is speech.¹⁴⁷ "He that speaketh in a tongue speaketh not unto men but unto God" (14.2). In other words, tongues is not gibberish or an ecstatic outburst, but articulated speech addressed to God and not intelligible to men. In verse 14 he continues: "For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful." Further, he shows that tongues is for personal edification. "He that speaketh in a tongue edifieth himself" (14.4). This is the usage that Paul obviously used personally: "I thank God I speak with tongues more than you all" (14.18).

However, Paul's concern is for intelligibility and the edification of the church, so he criticizes the use of tongues without interpretation because uninterpreted tongues cannot build the church (14.2, 16-19, 23). He

147. Barrett, 1 Corinthians, p. 299, interprets glossolalia in the sense of unintelligible speech. R.H. Grundy, "'Ecstatic Utterance' (NEB)?" Journal of Theological Studies, 17 (1966), pp. 299ff., argues that tongues mean foreign languages.

therefore urges the Corinthians to pay attention to the gift of prophecy (14.1, 5, 24, 31). Prophecy however in no way outweighs or displaces its kindred gift. But Paul indicates that tongues with interpretation can be of equal effectiveness with prophecy in the church. In other words, Paul did not write against tongues, but against its abuse (14.5). He advises that the person who "speaketh in an unknown tongue [to] pray that he may interpret" (14.13) that the body may be edified. He further limits the use of the gift saying: "If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn, and let one interpret; but if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God" (14.27, 28).

If understood aright tongues should be accepted as a great blessing to the individual and to the church. The gift is given by God to be an instrument of edification. Therefore with apostolic authority Paul instructs us: "Forbid not to speak with tongues" (14.39). Hence, for Paul, tongues is a special love-gift to the children of God and if used properly each one who receives the gift may build up himself for the greater ministry of love and devotion to the whole body of Christ.

This purpose and relevance of the spiritual gifts, and their importance for the body of Christ is what Pentecostalism claims to have rediscovered. By its very

nature the renewal questions long established traditions and, in particular, "reveals to Western Christians the extent to which their religion has become a cerebral affair, engaging the mind more than the heart."¹⁴⁸ If the Pentecostals are right, the church has undoubtedly suffered loss through the neglect of the spiritual gifts, but the Pentecostal rediscovery of the charismata pneumatika and their return to the New Testament model of the body of Christ may point the way to the reversal of two characteristic trends in Western Christianity: institutionalization and individualism. The outcome of such a course would mean a shift away from ministry as office to ministry as charism and a rejection of the view that the specialized endowments of the Spirit - such as preaching, teaching and pastoring - are solely vested in the clergy. As a consequence, a transformation in congregational life would be witnessed as each member, motivated by love, exercised a spiritual function within the organic and corporate context of the body of Christ for the common good of all (1 Cor. 12.7).¹⁴⁹

(iii) The Pentecostal "Order" of Salvation

Pentecostalism claims an experience of the special

148. P. Hocken, "The Significance and Potential of Pentecostalism," New Heaven? New Earth?, p. 23.

149. Hummel, op. cit., pp. 154f.

action of the Holy Spirit. Its central concern is with the fulness of life in the Spirit. The movement encourages theology to look again with fresh, critical eyes at the place given to the Holy Spirit and its distinctive doctrine of the baptism in the Holy Spirit raises the whole question of the ordo salutis. The Pentecostal reinterpretation of the ordo salutis is an area which we shall examine in our concluding remarks, so for the present, we shall simply set out the Pentecostal order for the reception of the Christian life as life in the Spirit.

In spite of the fact the Pentecostal movement is a revival movement, it does not use the term "conversion" very often, although the idea is there in Pentecostal preaching, hymns and choruses. The term preferred to describe the beginning of the Christian life is repentance. Repentance is a godly sorrow for sin involving a complete renunciation of sin. It is therefore much more than regret and in this respect does not differ from the general Western Protestant conception of repentance.

The relationship between conversion, justification and regeneration has not been considered in depth by the Pentecostals. Justification by faith is an integral part of the Pentecostal teaching and, as an experience, it is usually regarded as the same as the remission of sins. Hollenweger points out that because of a lack of theological training there can be great terminological

confusion.¹⁵⁰ However, the movement seems to differentiate between justification and regeneration, with regeneration being defined as a definite experience. With regeneration, personal sanctification begins. The Pentecostals cite attitudes, which include hatred for sin and distaste for worldly things, as evidence that God is changing the sinner from nature to grace. That justification is effected by faith is beyond dispute. It is a faith which rests on the divine promises and includes trust and confidence. However, the Pentecostal movement does emphasize the role of the sinner in faith. The sinner has the ability to believe. Pearlman writes:

Is faith a human or a divine activity?
The fact that man is commanded to
believe implies the ability and
obligation to do so. 151

Faith then is understood as a commandment. The Pentecostals, because of their stress on believing as a human work, also stress the intellectual element in the genesis of faith. Their maxim is - what you cannot understand, you cannot believe. Therefore, an infant cannot believe. Ultimately, however, justification by faith is not sufficient for salvation: personal sanctity must exist. Fundamentally, the Holy Spirit and sin cannot abide in the same heart, so the believer must remove all

150. Hollenweger, op. cit., p. 318.

151. Pearlman, Know the Doctrines of the Bible p. 225.

known sin from his heart so the Holy Spirit can dwell there.¹⁵² Sanctification therefore is a cleansing from all inherited sin, that is, sin is destroyed at the root. Thus the phrase, simul iustus et peccator, is nowhere evident in Pentecostal teaching. The Pentecostals understand that the converted man increases in sanctification in order to qualify for the acme of the Pentecostal experience - the baptism in the Holy Spirit.¹⁵³

The baptism of the Spirit is a single crisis experience, in which the believer has a sense of being saturated with the Holy Spirit in tremendous power. It fills the believer with enthusiasm and charismata. This, for Pentecostals, is the essential or fundamental for the "normal" Christian experience. It almost goes without saying that when the sacramental nature of baptism is not accepted, the separation of water baptism from spirit baptism is inevitable. For the Pentecostals, water baptism is very much the believer's deed, a human event.

The Pentecostal assertions raise a multitude of questions - some of which we shall raise here and answer later, when our study has given us more "ammunition" to

152. On the subject of known sin, see Pethrus, op. cit., p. 42.

153. Cf. Gordon, op. cit., pp. 68f., who expresses this idea: "It is as sinners that we accept Christ for our justification, but it is as sons that we accept the Spirit for our sanctification."

react to Pentecostal theology's definitive statement on the experience of the Christian life as a life in the fulness of the Spirit and with all the gifts. We have already shown that the Pentecostal link between the baptism in the Spirit and speaking in tongues is not justified. Therefore are the Pentecostals correct in describing the baptism in the Spirit as an experience necessary for the full Christian life? And is a crisis experience required at all? In other words, is there room for a slow, progressive change? Further, is the experience always a second event? Other areas of importance include the whole relationship between water baptism and spirit baptism, and the meaning of the term, "the baptism in the Holy Spirit". When the Pentecostals use the term are they really referring to Christian initiation? Further still, should all Christians be seeking the gift of the Holy Spirit? And is the concept of a two-stage initiation justified from the evidence in the New Testament?

III. Life in the Spirit according to the Fourth Evangelist

Throughout the centuries the Fourth Gospel has always been considered as a gospel with a difference.¹ This is not to suggest there is not a basic similarity between John and the Synoptic gospels, but to admit that the Johannine perspective and language are distinctive, and open up fresh vistas for reflection upon the Christian life and in particular man's response to God's provision of salvation in Jesus Christ.

It is not our intention to grapple with the unresolved questions of origin, authorship, literary methodology and the usual historical considerations which have taxed the ingenuity and skill of theologians.² Our concern is to look at the content of John's theology of the Christian life and to clarify his thought in order to set up a theological framework for further discussion and

1. The allegorical nature of John's work is recognized by Clement of Alexandria, who writes that "John having observed the bodily things [the historical facts] had been adequately set forth by the [earlier] gospels ... produced a spiritual [allegorical] gospel." Eusebius, Church History, VI, 14.

2. The Fourth Gospel, the Epistles and the Revelation constitute a corpus of writings which have been traditionally associated with the son of Zebedee, the Apostle John, named like his brother, James, Son of Thunder. The problems of authorship of these five books are, according to T.W. Manson, On Paul and John (London: S.C.M. Press, 1963), p. 85, "the most vigorously debated in New Testament Introduction."

reflection. Our conclusions will be set within the historical context of Jesus' life and the apostles' experience. The Fourth Gospel and the First Epistle have been selected for study because they are "the product of a mature and intense reflection upon the meaning of the coming of Jesus Christ into the world"³ and probably the latest writings of the New Testament. Therefore we are dealing with a highly developed theology.⁴

(1) Words of Life

Clearly the Evangelist is well aware of the selectivity of his gospel.⁵ He describes his purpose in John 20.30-31:

3. D.G. Vanderlip, Christianity according to John (Philadelphia: Westminster Press, 1975), pp. 9f.

4. E. Schweizer, "Orthodox Proclamation. The Reinterpretation of the Gospel by the Fourth Evangelist," Interpretation, VIII (1954), p. 387, writes that "true theological exertion, of necessity, must always involve a reinterpretation of the gospel message because the time in which theology speaks is always a new time. One of the exciting things about the Fourth Gospel is that here as nowhere else in the New Testament the true task of all theology is carried out. The question of reinterpretation of the message is radically thought through to the end."

5. S.P. Kelly, That you may believe. The Gospel according to John (Slough: St Paul Publications, 1978), pp. 6-10, outlines the distinctive characteristics of John's material.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name. 6

Three basic themes are therefore affirmed.⁷ First, John's central message is related to Jesus, whom he presents as "the Christ, the Son of God". Second, there is an appeal to "believe"⁸ in Jesus. This concept for John implies the notions of trust and commitment as well as mental agreement with a factual statement. Third, the outcome of such a personal and positive response will be "life in his name", which is what Jesus Christ came to give and is what the gospel message offers to the believer.

The Evangelist has only recounted a short selection of what Jesus did in his ministry and could have

6. Although another chapter follows, 20.30-31 has about it an air of finality. This has been recognized even by those who do not regard John 21 as an appendix. See M.-J. Lagrange, Evangelie selon Saint Jean (8th ed.; Paris: Gabalda, 1948), p. 520. C.K. Barrett, The Gospel according to St. John (London: S.P.C.K., 1955), p. 478, argues that 20.31 forms the conclusion and climax to the Fourth Gospel.

7. Kelly, op. cit., pp. 28-32, lists six principal themes - the Father, the Son, the Spirit, the church and its sacraments, the response to Jesus and eschatology.

8. Believing (πιστεύω) is one of the chief functions of the Christian. There are, in fact, more than 100 occurrences of the verb in the gospel, which never uses the noun, πίστις. The importance of believing is shown in both a negative and positive way. Unbelief leads to condemnation and is eternally ruinous, whereas believing secures eternal life (3.16, 17).

related many more "signs"⁹ but his central theme is clear. The gospel is primarily "the Gospel of Life".¹⁰ This theme is consistently emphasized throughout the gospel. The Logos is declared to be the creator of all things and so of all life on earth (1.3). Indeed, "in him was life," and this "life was the light of men" (1.4; cf. 1 Jn. 1.1-4). Jesus declares, "I am come that they may have life, and that they might have it more abundantly" (10.10); "I am the life" (14.6); "I am the bread of life" (6.35); "I am the resurrection and the life" (11.25). John writes, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (17.3). To have life is to know God and the Son, which is a matter of personal relation to God, rather than the possession of information or familiarity with a creed.¹¹

The knowledge of God is therefore more than mere

9. There is a selection of opinion on what John means here. R. Bultmann, The Gospel of John, trans., G.R. Beasley-Murray (Oxford: Blackwell, 1971), p. 688, thinks that this statement was originally the conclusion of the Sign-Source which he posits for the gospel. Barrett, op. cit., p. 478, thinks the reference is to the Synoptic material. C.H. Dodd, The Historical Tradition in the Fourth Gospel (Cambridge: C.U.P., 1963), p. 216 n. 1, believes John is referring to the broader primitive tradition about the ministry of Jesus from which he has drawn. He reconstructs this tradition on p. 429.

10. Cf. F.V. Filson, "The Gospel of Life: A Study of the Gospel of John," Current Issues in New Testament Interpretation, ed. by W. Klassen and G.F. Synder (New York: Harper and Brothers, 1962), pp. 111-123.

11. Cf. C.H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: C.U.P., 1953), pp. 179ff.

intellectual or theological persuasion, because to know God is to enjoy personal communion with him. And fellowship with God involves the believer in a life of obedience to the commandments of God (14.15, 21, 23) and loving communion with his brethren in Christ (1 Jn. 1.3; 4.8; 5.3). Yet the knowledge of God is not without its objective, factual content since men must know "the only true God". And since no one can come to the Father except through the Son (14.6), knowing God means to acknowledge Jesus Christ as the Son of God (1 Jn. 2.22-23). Eternal life is this knowledge. Thus the knowledge of God which is eternal life is based upon the knowledge of the historical person of Jesus, while, at the same time, it is a personal relationship - a God-man relationship of fellowship and communion - which is reflection of the archetypal relation of the Father and the Son.

For John, God has manifested himself in the world through the Son.

And the Word was made flesh, and dwelt
among us, (and we beheld his glory,
glory as of the only begotten of the
Father,) full of grace and truth. (1.14)

The Son came for the purpose of revelation.¹² He alone has seen the Father (6.46) and is therefore the sole medium by

12. J.M. Boice, Witness and Revelation in the Gospel of John (Exeter: Paternoster Press, 1970).

which men may come to know him. So his coming has made spiritual life possible for every person. The miracle is that the reality of God's presence is shared with men. God has manifested himself to men in order to share his life with them. This is the message of John.

In John's theology then life is the totality of salvation which God imparts through Jesus Christ to those who believe. As an all-inclusive term it encompasses such themes as becoming a child of God through a baptism in the Holy Spirit, passing from death to life, from darkness to light, and from bondage to freedom.¹³

(2) The Word, Life and Light (John 1.1-18)

(i) The Logos

The Prologue (1.1-18), which was possibly an early Christian hymn originating in Johannine circles,¹⁴ introduces all the major themes of John's gospel. Through the opening phrase, Ἐν ἀρχῇ, John relates the reader to the heavenly existence of the Word (ὁ Λόγος, 1.1) and

13. Vanderlip, op. cit., p. 32.

14. R.E. Brown, The Gospel According to John, Vols. 1 & 2 (London: Chapman, 1971), p. cxxxviii; Bultmann, John, p. 13.

distinguishes the introduction of his gospel from the introductions of the Synoptic evangelists. Mark, the earliest of the gospels, begins with the baptism of Jesus. Matthew and Luke begin with the account of Jesus' birth at Bethlehem. John takes the reader back to the act of creation itself. Patterned after Genesis 1.1, the opening of John's gospel connects the Word to God's creation of the universe.

All things were made through him; and
without him was not anything made that
was made. (1.3) 15

In addition to relating the Word to creation, John uses this descriptive term¹⁶ to express his doctrines of incarnation and revelation (1.14). The Prologue further introduces the reader to the characteristic themes of Johannine theology; for example, the concepts of life (ζωή), light (φῶς), witness (μαρτυρία), believing (πιστεύω), knowing (γινώσκω), truth (ἀλήθεια), glory (δόξα) and the world (κόσμος).

15. Cf. NEB which appears to present a reduced christology and comes dangerously close to Arianism with its argument that the Holy Spirit is the creature of the Son and thus subordinate. Against this view the Nicene Fathers placed ὁ γενόμενος with vs. 3 and so argued that the Holy Spirit was uncreated being and thus equal with the Son.

16. The term Logos as a title is used only in 1 John 1.1 and Revelation 19.13. It occurs nowhere else in the New Testament.

The Logos term is used as a christological title in these opening verses, and although the term itself disappears, the concept reappears in the thought of the Fourth Evangelist. It is the most profoundly theological concept in the New Testament. Nowhere else do we find so explicitly philosophical or metaphysical a designation applied to the person of Christ. It is as much the hallmark of John himself as is the high priestly christology of the author to the Hebrews. It must be noted, however, that the term never established itself as a popular christological designation but remained a theological term; it never achieved the popularity of the central christological concept of the New Testament, that of the "Son of God" which is also, as elsewhere in the New Testament, the central Johannine christological designation. Why then did John choose to call Jesus the Logos and precisely what did he mean by it?¹⁷ What was John's purpose and what is the background to the term?

Firstly, the Logos idea was a distinctive feature in Greek philosophical thought. It was the word spoken; it

17. The Evangelist uses *λόγος* in his gospel to denote sometimes the message of Jesus and sometimes the divine word about Jesus. The ordinary use of *λόγος* in the gospel, as distinct from the christological, shows Jesus as proclaiming the *λόγος*. Cf. R. Bultmann, The Theology of the New Testament, Vol. 2 (London: S.C.M. Press, 1955), p. 64; J.M Boice, op. cit., pp. 65-72; O. Cullmann, The Christology of the New Testament (2nd ed.; London: S.C.M. Press, 1963), p. 260. But the distinctive feature of John's gospel is the use of *λόγος* in a more "technical" sense as a designation of Jesus.

was the power of language; it was the word which implied reason, persuasion and interpretation. To the philosopher it was the silent but eternal words upon the lips of nature, the speech with which the cosmos expressed its inborn reason. In contemporary Stoic philosophy there were two elements or aspects of all being and reality - a passive element "matter (hyle) and an active principle "reason" (logos). The Logos was for Stoicism the creative energy which gave form and purpose to matter by arranging and disposing the shapeless matter into kosmos. It was thus the supreme metaphysical entity: it was the divine being in Stoic thought.

Secondly, Logos or "Word" had a special connotation for the Hebrew mind. It was by the "Word of the Lord" given to the prophets that God uniquely communicated his divine Torah and "revelation". But long before the prophets God had spoken at creation and this divine command in creation came to be designated "the Word of the Lord" - "By the Word of the Lord the heavens were formed" (Ps. 32.6). The Jewish reader of the Fourth Gospel would no doubt think of the Logos as the divine command or "Word of the Lord" in creation. He would also associate the term with the divine medium of revelation and this aspect of the Johannine Word as revelatory is found later in the Prologue (1.9). Thus, we have the distinctive idea that God reveals himself by what is said, that is, to the Hebrew, revelation is primarily auditory.¹⁸

In the Old Testament and Apocrypha the idea of God's "creative word" is mostly associated with that of the divine Wisdom at work in creation (cf. Prov. 8.22; Wisdom 9.1; 18.15-16). In Wisdom 9.1, for example, "word" and "wisdom" are used synonymously in parallel lines. "God made all things by his word and formed man by his wisdom." In his Origin of the Prologue to St. John's Gospel, Rendel Harris¹⁹ argued for a direct influence of these passages on the Prologue. This personification of the word or of wisdom is clearly an important element in the thought which lies behind the doctrine of the incarnation of the Logos in the Fourth Gospel.

Thirdly, in rabbinical Judaism and particularly in the Jewish Aramaic versions of the Scriptures (the Targums) "the Word of the Lord" or Memra is frequently used as a substitute for "the Lord", that is, to replace the divine name. "The Word of the Lord" here is more than simply a personification and the claim has been made that Memra which takes the place of the Lord himself becomes like the "angel of the Word" (Gen. 16.7, 11) simply God manifest, the numen praesens of Yahweh.²⁰ That is to say we have to

18. To the Greek mind, revelation is through theophanies, that is, it is a visual medium.

19. Bulletin of John Rylands Library, 7 (1922), pp. 56f.

20. Cf. Barrett, op. cit., p. 128; Brown, op. cit., Vol. 1, p. 524; G.F. Moore, Judaism, Vol. 1 (Cambridge, Mass.: Harvard University Press, 1927), pp. 417ff.

do with something more than personification, something very near to hypostasis and therefore the meaning is closer to that of the Fourth Evangelist.

The main representative of this type of Logos doctrine is Philo Judaeus.²¹ Philo's thought is a marriage between Stoic philosophy and Old Testament ideas. Philo's Logos is reason. It is also described as Nous or Mind and is the place where all pure ideas in the neo-platonic sense are contained; but at the same time Philo appears to personify and personalize his Logos - in one passage he represents the divine reason which imparts all virtue and wisdom as a kind of angel by which the Israelite is guided in the ordering of his life.²² It can even be called divine or "God" in a subordinate sense and we have it on the authority of Eusebius that Philo called the Logos "a second God".²³

Here we have an approximation to the thought of the Fourth Evangelist; for the Logos or Word has ceased to be a personification and emerges as a kind of divine being identified with yet separated from God, a subordinate

21. For a discussion of Philo's Logos doctrine, cf. Dodd, IFG, pp. 66ff., 276ff.; W.F. Howard, Christianity according to St. John (London: Duckworth, 1943), pp. 34ff.; E.K. Lee, The Religious Thought of St. John (London: S.P.C.K., 1962), pp. 87ff.

22. De Confusione Linguarum, 20.

23. Praeparatio Evangelica, 713.

divinity. Philo no doubt maintained that the Logos was a divine reality and would hardly have regarded it in personal terms, except either in this popularizing of his teaching about the divine reason or possibly under the influence of the Old Testament and Judaic beliefs which had no difficulty in thinking of divinity of God in personal terms. It might therefore be reasonably claimed that Philo represents our nearest approximation to the thought of the Fourth Evangelist and indeed may well have paved the way for it.

Finally, the concept of the "creative word" pre-existent to creation and now incarnate in Christ (Jn. 1.14) is not peculiar to the Fourth Evangelist. For instance, the thought of Christ as God's agent in creation is Pauline (cf. 1 Cor. 8.6, "Christ through whom all things came to be" NEB) and according to Colossians 1.16 not only everything in heaven and in earth but the whole universe was created through him (Christ) and for him (cf. 1 Cor. 1.22, 24, 30; 2.7; 8.6). This "Creator Christology" was no doubt the Christian response to the claims of rival deities, the κύριος πολλοῦ (1 Cor. 8.5). It is no doubt also due to the transfer of attributes of the Old Testament κύριος including those of Creator to the New Testament κύριος. However it arose or is to be explained, it is clearly a pre-Johannine idea and belongs to a pre-Johannine paradosis. It may well be Pauline in inspiration.²⁴

What is truly distinctive of the Fourth Evangelist is his use of the term Logos to give expression to this Creator Christology and later in the chapter to the thought of Christ as the Logos which reveals God to men. He goes on to define more fully his conception of the incarnate Logos stating that the supreme attribute of the Logos, as it became personalized or incarnate in Christ, is the attribute of God in the Old Testament which consisted of his steadfast love. The phrase, "grace and truth" (1.14), in John is a Greek equivalent of the Hebrew expression, **חֵן וְאֱמֻנָה**. In John 1.14-18, the dominant attribute of the incarnate Logos is derived from the Evangelist's Old Testament background in the revelation to Moses of God on Mount Sinai as a God who is "full of grace and truth" (cf. Exod. 33.12; 34.9). The divine perfection of the incarnate Logos was his attribute of "steadfast love".

For this personal attribute the Logos evidently proved inadequate, so that it is not surprising to find the Fourth Evangelist at 1.15 adopting imagery from the personal relationships of the family; the incarnate Word is the only-begotten of the Father who was in the bosom of the Father and made God known to men. At this point we leave the Logos terminology and meet the classical image and concept which is the most distinctive term in New Testament christology. Christ is the divine Son of the Father,

24. D.E.H. Whiteley, The Theology of St. Paul (Oxford: Blackwell, 1964), p. 18.

revealing the nature of the Father as divine grace and truth or "steadfast love".²⁵

(ii) The Life

For John, because the Word has existence before all other beginnings, and because he has within himself the same being as God, in that he was with God, he is the perfect revelation of God in the world. In reality, he is from another world, that is, the world of God himself. The essence of the Johannine message is that God has revealed himself in the person of his Son, Jesus of Nazareth.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. (1.3, 4) 26

Jesus is the light that has come into the world (cf. Jn. 8.12).²⁷ All life is a participation in him, the

25. Manson, op. cit., pp. 136-159; Dodd, IFG, pp. 263-285.

26. M.-E. Boismard, St. John's Prologue (London: Blackfriars, 1957), pp. 18-19, takes $\zeta\omega\eta$ as the predicate and $\phi\omega\varsigma$ as the subject, reading, "the light of men was this life" and giving the sense that the life flows from an illumined mind and consciousness. Brown, op. cit., p. 7, thinks the interchange of subject and predicate is unnecessary. However, Boismard's suggestion is an attractive alternative.

27. This classical expression of the lux mundi is echoed in 1 John 2.8.

source of life; all knowledge is a reflection of the light which he is.²⁸ John's goal is that men might have life,²⁹ and Jesus defines his ministry in terms of bringing persons "abundant life" or "life in all its fulness" (10.10). For John, life is inseparable from God and from Jesus Christ, who alone can offer life to mankind.

The whole problem of man is viewed by John in dualistic terms.³⁰ Various antitheses illustrate this. Light, truth, life all come from above; darkness, falsehood, death belong to the world below. The sphere above is the sphere of the Spirit, that below is the sphere of the flesh (cf. 3.6). According to John, mankind or, to use his terminology, the world (κόσμος)³¹ is "in

28. Barrett, op. cit., p. 129, suggests that light (φῶς) is the synonym of life and therefore of salvation, i.e., saving power (cf. Isa. 9.1ff.).

29. Life (ζωή) occurs thirty two times in the Prologue and the Book of Signs (Chs. 2-12) where Jesus manifests himself to the world, whereas in the Book of the Passion (Chs. 13-20) and the Epilogue it is to be found only three times. Compared with the Synoptic writers, John uses the word "life" (ζωή) much more frequently - Matthew (7), Mark (4), Luke (5), John (35) and 1 John (13).

30. Opinions on the background to the Johannine dualism abound. Bultmann, TNT, 2, p. 21, states that the language of John's dualism is that of gnosticism. J.H. Charlesworth (ed.), John and Qumran (London: Chapman, 1972), pp. 76-106, compares Johannine dualism with Qumran dualism. J. Jeremias, The Central Message of the New Testament (London: S.C.M. Press, 1965), p. 83, maintains that John's dualism is Palestinian. An excellent summary of the subject is provided by G.E. Ladd, A Theology of the New Testament (Grand Rapids: Eerdmans, 1974), pp. 223-236.

31. A.E. Brooke, A Critical and Exegetical Commentary on the Johannine Epistles (Edinburgh: T. & T. Clark,

darkness". Darkness has its source in the revolt led by the devil against the Light. The devil is the arch-enemy of God. He is called "the father of lies" and a "murderer" (8.44). He is the antithesis of truth and life. The present world is under his control: he is "the ruler of this world" (12.31-32: 14.30; 16.11).

A parallel is drawn between the world in darkness and the activity of the devil. Kosmos is understood as the sinful world in conflict with God.³² It is in a state of spiritual darkness, and as such is antagonistic to Jesus (1.10; 7.7). The Logos came into an alien setting, but it is alien, not because it is intrinsically evil, but because it is dominated by the powers of evil.³³ In this sense, the kosmos stands for a system directly opposed to God.

The origin of sin is never overtly mentioned by the Fourth Evangelist. Also there is no attempt to trace it back to Adam. However, there is enough said to suggest that Jesus himself traced evil to its source in Satan

1912), p. 47, regards the basic meaning of kosmos in John to be "the whole system considered in itself apart from its Maker, though in many cases the context shows that its meaning is narrowed down to humanity".

32. For a detailed list of the use of kosmos in John, cf. N.H. Cassen, "A Grammatical and Contextual Inventory of the use of kosmos in the Johannine Corpus with some implications for a Johannine Cosmic Theology," New Testament Studies, 19 (1972), pp. 81-91.

33. T. Ling, The Significance of Satan (London: S.P.C.K., 1961), p. 34.

(8.44; cf. 1 Jn. 3.8, 10). Yet men are not necessarily absolved from responsibility (8.45). Kosmos is the world of sinful men alienated from God. This alienation leads to the redemptive activity to God in Christ. God is the source of man's life and light (1.4) and, because there is only one true light (1.9), those who do not possess that light are not enlightened. John in his prologue thus presents man par excellence - he is full of grace and truth (1.7). Moreover, since he is presenting Jesus as the Word made flesh (1.14), he intends us to see what kind of man Jesus turned out to be - if Jesus was a real man then this type of man must be a perfect representation of what humanity can be.³⁴ The ultimate point appears to be that man is only truly man when he lives in complete fellowship with God, as Jesus did.

And the Word was made flesh and
tabernacled among us (and we beheld his
glory, glory of the only begotten of the
Father), full of grace and truth. (1.14)

For Loisy, the "theology of the Incarnation is the key to the whole book, and it is that which dominates from the first line to the last".³⁵ On the other hand, Käsemann

34. For example, there are many instances in the gospel where the experience of Jesus is held up as an example for the disciples (cf. 17.11, 14, 18, 21, 23).

35. A. Loisy, Le Quatrième Evangile (1st ed.; Paris: Picard, 1903), p. 98. Cf. J.C. O'Neill "The Prologue of St. John's Gospel," Journal of Theological Studies, 20 (1969), pp. 41-52. He regards 1.14a as a later gloss.

argues that the phrase "the Word made flesh" is not the key to the book. The stress should come according to him on glory, not flesh.

The "presence of God" on earth is the real goal of the becoming flesh ... His becoming flesh is the manifestation of the Creator on earth.... Incarnation for John is really epiphany. 36

For John, the two ideas are not necessarily mutually exclusive. The fact is that the Logos became flesh ($\sigma\alpha\rho\kappa\iota\varsigma$), i.e., of the same nature of man. The pre-existent Word took on a humanity similar to ours. So as well as being the Son of God, Jesus was a real man.³⁷ And it was in this life with its weakness and temptation that people could see the glory, grace and truth of God.

(iii) Incarnation and Regeneration

How Jesus became the earthly child of his heavenly Father through the operation of the Holy Spirit is a question about which John gives no specific statement.

36. E. Käsemann, "The Structure and Purpose of the Prologue to John's Gospel," New Testament Questions of Today (London: S.C.M. Press, 1969), pp. 158, 159, 161.

37. John, more so than the Synoptics, presents more specific comments on the perfect humanity of Jesus. He could be weary (4.6); he could thirst (4.7; cf. 19.28); he could be disturbed and weep (11.33ff.); he could stoop to do menial tasks (13.1ff).

Indeed, his gospel contains no reference to the virgin birth. It is highly probably that he was fully acquainted with the idea of the virgin birth, since he wrote after the Synoptics, but he gives no clear indication whether or not he accepted or rejected the idea.

Some have argued that in Jesus' incarnation we have a pattern for the regeneration of humanity.³⁸ Since 1.12-13 immediately precedes the Logos saying about the incarnation, it is thought that there may well be a connection in thought between the manner of Jesus' birth and the manner of the new birth of believers. The connection however is not explicit and must be treated with some reserve. Every Greek manuscript of the gospel supports the plural reading of 1.13 which then refers to the begetting (or birth) of Christian believers.³⁹ Furthermore, the internal criteria make the plural reading preferable - the text then explains the nature of believers as contrasted with "his own" who did not receive him.⁴⁰

38. Modern French scholars - Boismard, Braun, Dupont, Mollat - have argued for a singular reading of 1.13. Perhaps the most complete defence of the singular is made by J. Galot, Etre Né de Dieu: Jean 1.13 (Rome: Institut Biblique Pontifical, 1969). When so read the verse becomes a possible reference to the virginal conception of Jesus.

39. Cf. R.E. Brown, K.P. Donfried, J.A. Fitzmeyer and J. Reumann, Mary in the New Testament. A Collaborative Assessment by Protestant and Roman Catholic Scholars (Philadelphia: Fortress Press, 1978), pp. 179-218.

40. E.C. Hoskyns and F.N. Davey, The Fourth Gospel

Believers then are "the children of God (τὰ τέκνα τῷ Θεῷ)". They have been "born of God" (1.13), "born from above" (3.3) and "born of the Spirit" (3.8). They belong to God and are concerned to do the will of God and thus acknowledge the sovereignty of God over their lives. Similarly, Paul can speak of sonship by adoption.⁴¹ However, Paul, employing legal terminology, speaks of the new birth in Christ under the caption of justification, and, using the figures of death and resurrection applied to the Christian, works out more fully than John the mysterious transition from the old life to the new.⁴² The metaphor of new birth is not original to John, but the way he uses it is unique.⁴³

(2nd ed.; London: Faber and Faber, 1947), pp. 164f., maintained that the plural was the original reading but thought that the language was so phrased as to recall the virgin birth of Jesus. However, there is no convincing reason to think this.

41. The name son (υἱός) is reserved solely for Jesus, though 12.36 may be an exception to this. Dodd, *IFG*, p. 282, argues that before the coming of Christ into the world there were children of God and cites John 11.52 about the dispersed children of God. However, it is questionable whether these scattered people were already children of God without having heard of Jesus and being begotten from above.

42. E.F. Scott, *The Fourth Gospel* (London: Hodder and Stoughton, 1908), p.279. Cf. 1 Peter 1.23, "[You have been] born again, not of corruptible seed, but of incorruptible, through the word of God," and James 1.18, "Of his own will he brought us forth with the word of truth" - here the emphasis of the living and abiding Word of God is equivalent to the work of the Holy Spirit in the Johannine texts.

43. There are two emphases in John's concept of the new birth: (a) in John 1.12-13; 1 John 2.29; 3.9; 4.7; 5.1, 4, 18 the birth from God appears as a completed fact,

John draws a contrast between natural birth and spiritual birth (cf. 3.3-5). It is the action of the Holy Spirit that makes us God's children. Only by receiving Christ do men and women gain the right to become the children of God.⁴⁴ Only by conscious reception⁴⁵ of the Spirit through the Word can men be empowered (ἐδωκεν ἐξουσίαν) to become the children of God. The Evangelist declares that it is not by reason of natural descent,⁴⁶ or human decision,⁴⁷ or a husband's will,⁴⁸ but by the baptism of the Holy Spirit that believers are born of God. Regeneration then is a decisive, spiritual reality whereby believers are incorporated into God thus becoming the spiritual sons of God (cf. 1 Jn. 3.2). The new life is God's gift and is received by faith.⁴⁹ This is the

and (b) in John 3.1-21 it is presented as a demand. The essential term used by the Evangelist appears to be "begotten from above".

44. Barrett, op. cit., p. 136.

45. W. Lowrie, The Doctrine of St. John (London: Longmans, 1899), p. 174.

46. In ancient thought, blood was deemed to be a means of procreation. Here blood (αἱματων) is in the plural. Hoskyns, op cit., p. 146, argues that John could not have written οὐκ ἐξ αἱμάτος (sing.) since Christians are born of God through the blood of Christ.

47. The will (θέλημα) refers to sexual desire. In John flesh is not inherently evil, rather "flesh" corresponds to the sphere of the natural, the superficial being opposed to the spiritual which is the sphere of the heavenly and the real (cf. 3.6; 6.63; 8.15). The meaning is rather that human nature and sexual power are unable to effect the new birth.

48. The word (άνήρ) used by John usually means adult man, particularly a husband.

authority that the Word offers to man. He offered this possibility to "his own" but the Jewish people did not receive him gladly preferring darkness rather than light (3.19-21).⁵⁰

Believers are those who receive Jesus as the Christ, and by virtue of their faith (cf. 6.29) and love (cf. 15.12-14; 21.115ff.) for the Son of God, themselves become God's children, God's offspring. The Evangelist conceives of this transference into this new mode of existence, understood as the family of God, as "believing in his name",⁵¹ which implies a dynamic personal commitment to Christ. Brown expresses the idea well:

Pisteuein eis may be defined in terms of active commitment to a person and, in particular, to Jesus. It involves much more than trust in Jesus or confidence in him; it is an acceptance of Jesus and of what he claims to be and a dedication of one's life to him. The commitment is not emotional but involves a willingness to respond to God's demands as they are

49. Barrett, op. cit., p. 137.

50. B.F. Westcott, The Gospel according to St. John, intro. by A. Fox (London: Clarke, 1958), p. 8. Cf. Bultmann, John, p. 58, who explains that "in the saving revelation the ὁδοι are asked if they are willing to recognize themselves as belonging to their Creator. If they refuse, then in so doing they assign themselves another origin; they deliver themselves into the hands of the world (15.19): the Devil is now their father (8.44)."

51. In the New Testament in general believing in the name of Jesus is a weighty christological conception. Cf. Lee, op. cit., pp. 254-257.

The positive theological viewpoint of the Evangelist is that, although the birth from God is the incomprehensible work of the Spirit, it is not beyond man's reach. To become a child of God, to receive Jesus as the One who "came forth from God" (16.30; 17.8), is a supernatural event, wrought by God alone, but comprehended by man in faith and love (21.16). This consciousness of belonging to God characterizes Johannine Christianity and gives it the certainty of being superior to the "world" (cf. 1 Jn. 4.4; 5.4).⁵³

To believe in Jesus thus involves a radical transformation. It is the complete response of the total person to God as he has revealed himself in the Son. It is openness to the Spirit. It involves the renunciation of the world (cf. 6.66).⁵⁴

Those who receive Christ and believe in(to) his name are born (spiritually) into new life and enjoy a filial relationship with God. The verb, *ἐγεννήθην*, is best rendered "begotten" since the thought relates to the origin of life, not a change in the style of life.⁵⁵ Man

52. Brown, op. cit., p. 513.

53. Cf. Bultmann, TNT, 2, p. 73.

54. Ibid., pp. 75-92.

himself does not have the ability to make himself a child of God or to procreate children of God: this is solely the work of God and so God became incarnate.

In sum, in this opening overture to his gospel, John declares that in "the Word made flesh" there is a manifestation of the life and glory of God.⁵⁶ Hitherto life had been based on the Law given through Moses (1.17) and on the many traditions built up since that time. A new covenant however was needed, and its inauguration in Jesus Christ is what John describes in his Prologue. To all who receive Christ, believe in who he is and where he came from, will be given the life of sons of God, the new birth. Christ has brought men and women the reality of divine love, because as the "only (μονογενης) Son" (1.18)⁵⁷ he

55. Westcott, op. cit., p. 9. Cf. G.B. Stevens, The Johannine Theology (New York: Scribner, 1894), p. 243, "The phrase, γεννηθῆναι ἐκ Θεοῦ, in this passage and uniformly in the First Epistle refers to the initiation of the spiritual life from God, to a divine begetting and impartation of life."

56. According to Kee, op. cit., pp. 150f., the phrase, ἐσκήνωσεν ἐκ ἡμῶν (1.14), is of particular interest in this respect since "it suggests the Shekinah, the glory with which God himself appeared among his people in the tent in the wilderness ... In the Fourth Gospel the invisible Shekinah is regarded as dwelling in the tabernacle of the flesh of Jesus ... which is the manifestation of the Shekinah among men."

57. Cf. 1.14; 3.16, 18. There are different opinions regarding the meaning of the adjective, and it is probable that 1.18 should read "only God". This is certainly the more difficult reading and for this reason alone is more likely to be authentic. Cf. J. Finnegan, Encountering New Testament Manuscripts (Grand Rapids: Eerdmans, 1974), pp. 111-177.

has really seen God and can give a fuller revelation of him.

(3) The Testimony of the Greatest to the Greater
(John 1.19-34)

It is immediately significant in the Fourth Gospel that the Evangelist never distinguishes John by the title "the Baptist" (cf. 1.6-8, 15, 19, 28, 32, 35).⁵⁸ All four gospels⁵⁹ mention him, but unlike Mark, Matthew and Luke, the Fourth Evangelist does not describe this fiery, ascetic figure who dressed in camel's hair clothing and ate a diet of grasshoppers and locusts. John takes the reader to the essentials. He explains that John Baptist is a man sent with a divinely appointed witness of the Messiah (cf. 5.33ff).

The next day John seeth Jesus coming
unto him and saith, "Behold the Lamb of
God, which taketh away the sin of the
world. This is he of whom I said,

58. John, i.e., the John of the narrative not the gospel, occurs twenty times and is never given the title "Baptist" as in Matthew, Mark and Luke.

59. All four gospels may have begun with the account of John Baptist. According to Brown, op. cit., p. 42, before the Prologue "was prefixed [vs. 1.19] may have opened the Gospel, although a more likely possibility is that vss. 6-7 (8?) preceded vs. 19 and constituted the original opening."

'After me cometh a man who is preferred before me: for he was before me.' And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing in water." (1.29-31)

From the testimony concerning his role which the Evangelist records for us (1.23), we understand that he is the friend of the bridegroom (3.29). He denies that he is Elijah (1.21)⁶⁰ and thus cannot be regarded as the forerunner but he has come to prepare the way of the Lord - his own baptism in water is preliminary (1.33) - and to present Jesus as the Son of God (1.34). His ministry is to the Jewish nation and his demand is a baptism of repentance for the forgiveness of sins. His message is innovative and unique and "the particular nature of his baptism appears to be without actual prototype."⁶¹ He claims to have seen the Spirit descending on Jesus in the form of a dove, and although the baptism of Jesus is not actually mentioned it is clearly assumed (1.32).⁶² The descent of the Spirit identified for John Baptist the One who would baptize with the Spirit. Here we are not concerned with the antecedents of John's (or Christian) baptism, but rather with the

60. The playing down of (the) Baptist's role may be due to rival claims made for him as Messiah in the Ephesus area.

61. W.G. Kummel, The Theology of the New Testament, trans. by J.E. Steely (London: S.C.M. Press, 1974), p. 30.

62. The dove is precisely parallel to the Synoptics. The verb for "seeing" used by John (θεωροῦμαι) cannot be construed as a visionary experience, but demands a literal object (cf. Lk. 3.22 - in bodily form).

theology of baptism on which the debate about origins has little bearing.⁶³

The word, βάπτισμα, which is virtually the only noun used in the NT for Christian baptism (since, as we have seen, βαπτισμός hardly qualifies), is a new word for a new thing - the great new reality of baptism into Christ's body, of which the baptism of John was a prophetic foreshadowing The important question to ask is ... what is the origin of the wholly new conception of baptism as the act of incorporation into the resurrection-body of the crucified Messiah. To this question there can be only one answer: it was Jesus himself who first taught that his own death was a baptism that could and must be shared by all who would participate in the Messianic salvation. 64

The watery baptism of John acts as a visual enactment of the baptism that Jesus will introduce - the baptism of the Holy Spirit, which is God's method of giving men eternal life. The Evangelist here sets forth the method, but not the means, of the new birth. Jesus is declared to be the Lamb of God (sacrifice) and the Baptizer

63. Lengthy and exhaustive discussions of the origins of John's and Christian baptism have been undertaken by such scholars as W.F. Flemington, The New Testament Doctrine of Baptism (London: S.P.C.K., 1948) and H.G. Marsh, The Origin and Significance of the New Testament Baptism (Manchester: M.U.P., 1941). J. Moltmann, The Church in the Power of the Spirit (London: S.C.M. Press, 1977), p. 233, states that Christian baptism "has no genetic connection at all with Israelite circumcision or the purification rites of the mystery religions, although analogies can be discovered."

64. A. Richardson, An Introduction to the Theology of the New Testament (London: S.C.M. Press, 1958), p. 339.

in the Holy Spirit: a presentation which announces the imminent dissolution of the Mosaic doctrine of personal sacrifice for personal sin and "the earnest and dawn of the glory of God in the story of a person's life"⁶⁵ through the baptism in the power of the Holy Spirit by the one who was preferred before John Baptist (1.27). Beasley-Murray comments that "there remains much in the four gospels and Acts to indicate that many saw John and his baptism as forming the water-shed of the new order but not included within it" (cf. Mt. 11.11; Acts 18.24 - 19.7).⁶⁶

It must be stated that water has no inherent properties to deal with the state of man's soul but the reference to John's watery baptism furnishes us with an interesting analogy with the creation story in Genesis. Undoubtedly, John's opening phrase, "in the beginning", recalls the opening verses in Genesis and it is here that when bringing forth creation God started with water. It appears that the earth emerged from a mighty baptism. Peter, speaking of God's original creation, writes, "the heavens were of old and the earth standing out of the water and in the water" (2 Pet. 3.5), and John Baptist presents Jesus to us, standing out of the water and in the water under the open heavens. He claims to have had a divine revelation which enabled him to identify the Coming One as

65. Moltmann, op. cit., pp. 234f.

66. G.R. Beasley-Murray, Baptism in the New Testament (Exeter: Paternoster Press, 1972), p. 36.

one who would baptize in the Spirit. In Genesis, the Spirit of God moved upon the face of the water and the earth was brought forth as God's new creation; now Jesus is revealed as the true new creation.

In the original creation it should be noted that the conception was not baptism in water first and then a second experience of baptism in Spirit - the whole happened synchronously, that is, water and Spirit were combined in one act of baptism. Creation was by water and Spirit and so also, Jesus says, is the new birth (Jn. 3.5). Clearly, in the beginning, the creation of the earth can be understood as a kind of baptismal generation. So too with the new birth, it is by baptismal [re]generation. John's baptism, as with his ministry, was introductory, foreshadowing another person and baptism, but those who responded to John's call for repentance had to understand that the forgiveness of God was being granted and that the baptism administered was a kind of earnest of the truth that Jesus would baptize them with the Holy Spirit.

A further aspect of John's baptism can be seen if we consider the question of the significance of the baptism for Jesus - why did Jesus submit to baptism by John? What is the impact of the event? Beasley-Murray finds a clue to Jesus' motives from Matthew 3.15.⁶⁷ Baptism, at the hands

67. Ibid., pp. 49f., 57.

of John, is a fulfilling of righteousness: it is a divinely imposed duty (πρέπον). For Richardson, it "represents the anointing of Jesus with the Holy Spirit to the office and work of the Messianic Servant of the Lord."⁶⁸ In other words, Jesus was figuratively baptized, but actually anointed. It was an act which was decisive for his ministry.⁶⁹ He consecrated himself to the Father at Jordan, and as the sinless one, not needing the baptism of repentance for the forgiveness of sins, he figuratively bore the sins of the world (cf. Jn. 1.29), as he would later actually bear them in his "baptism" on the cross.

Jesus' baptism, an immersion which caused some confusion for the Pharisees, depicts death and resurrection: it prefigures his own death and resurrection. And water baptism is a representation of what Jesus accomplished by the cross. It symbolizes "the new exodus from bondage, and the eschatological entry into the promised land of the divine kingdom."⁷⁰

It is significant that the place where John chose to announce that the kingdom of heaven was at hand was called Bethabara, "the place of crossing", and the Evangelist may be calling our attention to the Joshua-Jesus

68. Richardson, op. cit., p. 178.

69. Kummel, op. cit., p. 31.

70. Moltmann, op. cit., p. 233.

parallelism. As Joshua led the people across the Jordan into the promised land, so too the remnant of Israel must come out of Jordan into their inheritance. It is interesting to note that Jesus later in his ministry returned to Bethabara "where John at first baptized" before he raised Lazarus from the dead and declared that he was "the resurrection and the life" and finally went on to Calvary.

Baptism then is given its proper meaning when understood in the setting of death, resurrection and life. Symbolically, Jesus' baptism depicted his death and resurrection. It set forth pictorially Calvary where Jesus would invade the state of death - an act which he referred to as a baptism (cf. Mk. 10.38f.; Lk. 12.50). His death was to be the means of regeneration; baptism would be the method.

We would wish to exercise some restraint about accepting the approach of some scholars who pursue the similarity of the results of Jesus' baptism with those of Christian baptism.⁷¹ Baptism did come to occupy an important place in the early church, but there is a complete silence in John about the proposed relationship. There is no account of Jesus being baptized by John, and no mention of a heavenly voice; instead, there is a specific

71. Cf. Flemington, op. cit., pp. 27f., 121 and D.M. Baillie, The Theology of the Sacraments (London: Faber and Faber, 1957), p. 77.

human testimony to Jesus, reinforced by the attesting of the Holy Spirit. But the most significant aspect is the linking of baptism with the identification of Jesus as the Lamb of God (1.29). Clearly, this indicates that Jesus' baptism is to be understood in the light of the passion. The fact that John describes the baptism only indirectly shows that he is more interested in its significance than in the event itself.⁷²

Jesus then is presented as the Lamb of God that takes away the sin of the world. Here the language is drawn from sacrificial imagery. In all probability there is an echo here from Isaiah 53.7 which describes the servant as the one who did not open his mouth, "like a lamb that is led to the slaughter".⁷³ Further, it is possible that Isaiah 53.12 (he bore the sins of many) may be linked with Isaiah 53.7 in a composite idea of suffering servant. It is probable also that Jesus considered himself as the suffering servant (cf. Mt. 8.17; 12.18-21; Lk. 22.37).⁷⁴

72. O. Cullmann, Early Christian Worship (London: S.C.M. Press, 1953), p. 65, sees the account of Jesus' baptism as a reference to the institution of Christian baptism.

73. For the connection between the Lamb of God and the Servant of God behind 1.29, cf. C.F. Burney, The Aramaic Origin of the Fourth Gospel (Oxford: Clarendon Press, 1922), pp. 107f. An alternative interpretation is presented by Dodd and Barrett who under the Lamb of God refer to the "horned lamb", that is, the victor of Revelation 14.1. Cf. C.K. Barrett, "The Lamb of God," New Testament Studies, 1 (1954-5), pp. 210-218; Dodd, IFG, pp. 230ff.

74. F.F. Bruce, This is That (Exeter: Paternoster

The early church certainly used the servant concept to explain the mission of Jesus (cf. Acts 3.13, 26; 4.27-30). John Baptist's statement also has close links with the scapegoat ceremonial of the day of atonement. In fact, the Lamb may point to the paschal lamb, thus presenting Jesus as the paschal victim (19.14, 36; cf. 1 Cor. 5.7). The confession of angus dei thus presents Jesus as the sacrificial lamb whose ministry will be outworked in his passion.

Jesus is also presented as the Baptizer in the Holy Spirit: he is the one in possession of the Spirit.⁷⁵ John, the man sent from God, is the first to refer to the baptism in the Spirit. Later, the early church understood the baptism in the Spirit as the fulfilment of John's baptism.⁷⁶ Christian baptism was a baptism in the Holy Spirit, and water baptism, although no substitute for the baptism in the Holy Spirit, was meant to represent it: as a person's body was immersed into the water by the one doing the baptizing, Christ put that person's spirit into

Press, 1968), pp. 97ff.; cf. M.D. Hooker, Jesus and the Servant (London: S.P.C.K., 1967), pp. 83, 86.

75. Barrett, John, p. 148; cf. Dodd, IFG, p. 311; Brown, op cit., pp. 158f.; R. Schnackenburg, The Gospel according to St. John, Vol. 1, trans. by K. Smyth (London: Burns & Oates, 1968), pp. 399f.

76. See J. Guillet, "Baptism and the Spirit," Baptism in the New Testament trans. by D. Askew (London: Chapman, 1964), pp. 87-104; G.W.H. Lampe, The Seal of the Spirit (2nd ed.; London: S.P.C.K., 1967), pp. 33ff.; J. Warns, Baptism, trans. by G.H. Lang (London: Paternoster Press, 1957), pp. 19ff.

the Holy Spirit. Thus baptism in water was a pictorial representation of baptism in Spirit; the visible of the invisible; the physical of the spiritual. The early Christians understood their baptism eschatologically,⁷⁷ and, in the light of Jesus' resurrection and their experience of the Spirit, they proclaimed the baptism in the Holy Spirit, interpreting their baptism pneumatologically. It was an open door, a way of entry into eternal life.

We now wish to study some figures in the Fourth Gospel who were presented with this open door. Our parade of candidates for life in the Spirit will include Nicodemus, the Samaritan woman, the multitude and finally, official Judaism. Our schema might therefore be set down as life manifested (1.4), obtained (3.16), possessed (4.14), sustained (6.35), ministered (7.38), abounding (10.10) and resurrected (11.24, 25).

(4) Begotten from Above (John 3.1-21)

The encounter of Jesus with Nicodemus in John 3.1-21 raises several questions for our study and highlights the dominical sayings on regeneration. The context of the

77. Beasley-Murray, op. cit., pp. 61ff.

teaching is the Passover (2.23). Nicodemus is a Pharisee, teacher or rabbi, a member of the Jewish Sanhedrin, and possibly the great theologian of his day (cf. 3.10). He is either very prudent or perhaps following the habit of rabbis, but he comes to Jesus at night.⁷⁸ His greeting is friendly but shows that he does not really understand the miracles which indicate that Jesus is Messiah,⁷⁹ and announce a new era, marking the end of Judaism.⁸⁰

Nicodemus has come to Jesus looking for new theological insights. He treats him as a colleague and thus places him on an equal status with himself.⁸¹ He is soon to discover that in order to become a member of Christ's kingdom, it is not necessary to know a little more theology - one must be born from above by the Spirit of God. In other words, spiritual birth is to be experienced, rather than taught. Obviously, Jesus expected Nicodemus to have understood the truth of spiritual birth by which man enters into the kingdom of God - "Art thou the [famous] teacher of

78. Rabbis are reported to have studied and conversed till late at night. However, in John, darkness and night symbolize the realm of evil, untruth and ignorance (cf. 9.4; 11.10) and it is likely that John desired to portray Nicodemus coming out of darkness into the presence of the true Light.

79. For treatment of the Messianic theme in John, cf. Dodd, IFG, pp. 91ff.; N.A. Dahl, "The Johannine Church and History," Current Issues in New Testament Interpretation, ed. by W. Klassen and G.F. Snyder, pp. 124-142.

80. Cf. Barrett, op. cit., p. 171. Nicodemus illustrates that his faith in Jesus is imperfect, because true faith does not rely on miracles or on signs (cf. 4.48; 20.29).

81. Cf. Westcott, op. cit., p. 48.

Israel and knowest not these things?" (3.10). What then was Jesus really saying when he declared:

Except a man be born from above he cannot see the kingdom of God. (3.3)

Except a man be born of water and of Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born from above.' The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit. (3.5-8)

How are we to assess these sayings? Is this the characteristic Johannine concept of Christian baptism as spiritual regeneration or as a kind of rebirth from above.⁸²

(i) Baptism and Regeneration

The phrase, "born of water and the Spirit" (γεννηθῆναι

82. In the Johannine epistles the Christian life is conceived as a divinely engendered life (cf. 1 Jn. 3.9; 4.7) whose test is ζῆλον. The concept itself can be contrasted with Romans 8.16, where Christians are the adopted children of God, and Galatians 6.15, where the thought of "new creature" or the "new creation" may be closer to the Johannine idea. The idea generally is comparatively rare in the New Testament. Cf. 1 Peter 1.3, 23; Titus 3.5; and James 1.18. See also Barrett, *op. cit.*, p. 172. He believes that the idea of spiritual rebirth is one that meets us frequently in the pagan cults of the Hellenistic world, e.g., taurobolium, i.e., baptism in the blood of a bull (Mithras cult). One so baptized was reborn for eternity.

ἐξ ὕδατος καὶ πνεύματος), which the Evangelist substitutes for "born from above" (γεννηθῆναι ἄνωθεν) in verse 3, repeats the conditions for participation in the kingdom of God⁸³ and presents the basic exegetical difficulty of the passage. Most commentators hold that there is some reference to baptism here.⁸⁴ Some argue that the reference is to the repentance baptism of John.⁸⁵ But it would appear that the Evangelist has already hinted at the inadequacy of John's baptism (cf. 1.24ff.) for entry into the kingdom of God (cf. Acts 19.1-6). Others believe that 3.5 should be understood on two levels: for Nicodemus the water was a reference to John's baptism, but for the Evangelist it pertains to Christian baptism in general.⁸⁶

83. These are the only two sayings where the "kingdom of God" is mentioned (cf. 18.26, 37; see also 1.49; 12.13). There is possibly a connection with Mark 10.15 or its re-interpretation, Matthew 18.3, but John appears to have avoided the kingdom teaching quite deliberately. He specifically sets out teaching which stresses eternal life in a manner parallel to the Synoptic kingdom teaching.

84. Cf. the leading studies on baptism or the sacraments in general in the Fourth Gospel: C.T. Craig, "Sacramental Interest in the Fourth Gospel," Journal of Biblical Literature, 58 (1939), pp. 31-41; Flemington, op. cit.; S. Smalley, "Liturgy and Sacrament in the Fourth Gospel," Evangelical Quarterly, 29 (1957), pp. 159-170; R.E.O. White, The Biblical Doctrine of Initiation (London: Hodder and Stoughton, 1960); J. Ysebaert, Greek Baptismal Terminology (Nijmegen: Dekker and Van de Vegt, 1962). H. Odeberg, The Fourth Gospel (Uppsala: Almqvist & Wicksell, 1929), pp. 48-71, argues that there is no reference to baptism here, but rather to the procreative power of the Spirit.

85. Cf. Barrett, op. cit., p. 174; Stevens, op. cit., pp. 250ff.

86. Beasley-Murray, op. cit., pp. 228f.; Westcott, op. cit., p. 50; cf. White, op. cit., pp. 253-255. W.L.

But what is the relationship between the water and the Spirit? Some argue that this verse indicates that the Spirit is given by the sacrament.⁸⁷ On the other hand, Barrett maintains that the passage "does not say that baptism confers the Spirit [but] that water and Spirit are both necessary to birth from above."⁸⁸ The argument that the gift of the Spirit is a result of the action of the water appears then to modify the text, since these two words are connected by a simple καὶ.

It would seem that the majority of commentators are correct in co-ordinating the action of baptism and that of the Spirit: to the water must be joined the action of the Spirit, and both together produce the new birth.⁸⁹ Others again go further and seek a closer organic connection between the causality of water and that of Spirit. The Spirit then is understood as acting in or

Knox's verdict is: "If the words are part of the original text ... no Christian reader could have understood them except as an allusion to baptism; if they are a later insertion, we still have to explain the interpretation of conversion as a 'new birth' instead of a death and resurrection, as they are to St. Paul; and the separation of conversion and baptism would have been meaningless to a Christian of the first century," Some Hellenistic Elements in Primitive Christianity (Cambridge: C.U.P., 1944), p. 91.

87. O. Cullmann, Les Sacraments dans l'Evangile Johannique (Paris: Presses Universitaires de France, 1951), p. 46; Dodd, IFG, p. 309.

88. Barrett, op. cit., p. 75.

89. J.E. Carpenter, The Johannine Writings (London: Constable, 1927), p. 417. See White, op. cit., p. 255, n. 3, which cites a number of witnesses on this close union of water and Spirit.

through the water of baptism, that is, the causality of the water is simply instrumental to the principal cause, the action of the Spirit.⁹⁰ But to argue in this way introduces an element of subordination between water and Spirit which, in John, remain simply co-ordinate.

There is also a tradition which tends to dissociate the water and the Spirit. Consequently, it is maintained that the water designates Christian baptism, but the phrase, "to be born of the Spirit", is referred to faith. So it is not enough to receive baptism, one must also "be born of the Spirit," live and act according to the Spirit.⁹¹

Finally, there are some commentators who deny any reference to baptism at all. For example, Calvin interpreted "water" figuratively designating the purifying action of the Spirit, which takes place without any external rite.⁹²

The problem is one of knowing what role belongs, respectively, to the water and to the Spirit in the

90. Cyril of Jerusalem, Catecheses, 3; Lee, op. cit., pp. 188-190; Ysebaert, op. cit., p. 143.

91. E.A. Abbott, Johannine Vocabulary (London: Black, 1905), n. 1494; cf. Smalley, op. cit., p. 165.

92. J. Calvin, Institutes, IV. xvi. 25; M. Barth, Die Taufe - ein Sakrament? (Zurich: Evangelischer Verlag, 1951), p. 445; cf. Westcott, op. cit., p. 76.

regeneration of the believer. The difficulty lies "in correlating the water with the Spirit in the experience of regeneration in baptism."⁹³ Further, should John 3.3 and 5 be understood within the baptismal context?

Every Christian reader or hearer must have thought of baptism at John 3.5. Yet the Evangelist, although not anti-sacramental in his symbolism, has no real interest in the sacraments.⁹⁴ Baptism in water as an external rite is clearly not the real interest of this passage, but rather the focus is the birth of the Spirit (of God), i.e., the fundamental process of salvation.

John is concerned with the new creation by the Spirit of God. The words of Jesus imply something so radical that it cannot be accomplished by man's own efforts. It requires a supernatural activity to transform a man or woman into a new creature. Nothing short of a complete renewal can satisfy the meaning of Jesus' words: it cannot be explained in terms of natural phenomena. The new birth involves a person's exchanging his old nature for a new nature, an acceptance of a new kind of origin, an entry into a new relationship with God. The focus is undoubtedly on the renewing or re-creative power of the Spirit in believers. This is the germ of regeneration.

93. White, op. cit., p. 255.

94. Cf. Beasley-Murray, op. cit., pp. 216-226; Lee, op. cit., pp. 184-190.

This being the case has led some to argue that the words, ὕδατος καὶ, did not belong to the original text, but were added to agree with the doctrine and sacramental practice of the early church.⁹⁵ However, there is no textual evidence against the genuineness of the phrase,⁹⁶ so the assertion seems quite arbitrary. But from the point of view of literary composition, to read 3.3-8 without the words ὕδατος καὶ, does not detract from the overall sense of the passage. Obviously, from a theological point of view, the difference is enormous. It may therefore be argued that originally the text focussed on the new birth by the Spirit and that this reflected substantially what Jesus had said to Nicodemus. Later, Jesus emphasized the need for baptism and so the Evangelist has brought the themes together.

The gift of the Spirit of God is therefore the principal idea in 3.5.

To the giving of God's Spirit there must correspond on the part of the believer an acceptance in faith and a new way of life. But the gift of the Spirit of God is primary, for it is

95. Cf. Bultmann, John, p. 96.

96. Brown, op. cit., pp. 142ff.; cf. Bultmann, John, p. 98, n. 2. Flemington, op. cit., pp. 85-87, regards the phrase as secondary in the sense that it does not go back to the conversation of Jesus himself with Nicodemus, but would have been added later by the Evangelist. Recently, Catholic scholars - Braun, Leon-Dufour, Van den Bussche, Feuillet, Rongy, Leal - have tended more and more to this point of view.

that Spirit, the Spirit of truth, that enables men to know and believe in Jesus' revelation (14.26, 16.14-15). 97

To be born of the Spirit is essentially to be born into a new life, which is a life of faith, which, in turn, presupposes a new birth. Only the Spirit can produce this in a person (cf. 1.13; 1 Jn. 3.9; 5.1, 4). The new birth of the Christian is therefore the direct result of belief in Christ. But this is not to understand the new birth as the work of faith: John clearly attributes regeneration to the Spirit, who makes known the truth of Christ and thereby engenders faith (cf. 1 Jn. 5.1-6).

When the arguments are weighed against each other, there is no certainty. The baptismal motif however is secondary - the phrase, *ὕδατος καὶ*, may always have been part of the passage, although not having a specific reference to Christian baptism, or it may have been added to the tradition later to emphasize the baptismal motif.

Even if "water" is accepted at face value there does not seem to be enough evidence in the gospel to determine the relation between water and Spirit on the level of sacramental interpretation.⁹⁸

97. Brown, op. cit., p. 140.

98. The phrase, "born of water", has been understood without making reference to baptismal rites. Barrett, op. cit., pp. 174-175, interprets the phrase in the sense of

Begetting of the Spirit, while it includes accepting Jesus by faith, is primarily the communication of the Holy Spirit. If we take iii 5 as a reference to Baptism and faith, then begetting of water and Spirit are two co-ordinate exigencies for entering the kingdom of God. If we take vs. 5 as a reference to Baptism and the giving of the Spirit ... then John may be thinking of the communication of the Spirit through Baptism. 99

For Nicodemus then it is imperative that he knows life in the Spirit. If he is to be "born from above", he must in faith, be baptized in the Spirit and so enter into the kingdom of God. Like begets like (3.6), so the new birth cannot be achieved through "flesh", only through "Spirit", that is, the Holy Spirit. It means then that Nicodemus' (and the believer's) whole spiritual existence depends on the activity of the Holy Spirit. It is hardly surprising that Nicodemus is confused completely by this mysterious new birth which John compares to the wind whose presence is felt in its effects (3.8). The double meaning of πνεῦμα is used to good effect and suggests that even if the effects of the Spirit are beyond understanding initially, they may still be experienced.

Earlier John described the initiation process as

physical birth. Cf. D.G. Spriggs, "Meaning of 'water' in John 3:5," Expository Times, 85 (1974), pp. 149-150. See also Beasley-Murray, op. cit., p. 228, n. 2. He denies the validity of this interpretation.

99. Brown, op. cit., p. 144.

the reception of Christ (1.12; cf. 4.46-54): it is essentially a response to the invitation of God. Experience of the new birth is thus a consequence of faith as a result of the action of the Spirit. It is a cognitive and creative event since knowledge of Christ, which cannot be attained apart from faith, is knowledge that changes existence. It points to the liberation of man and, according to John, entrance into the kingdom of God as a present possibility. But although the baptism of the Spirit should not be postponed, it must await the fulfilment of an important condition - the lifting up of the Son of Man on the cross - before it can become an event in a man's consciousness (3.14).

(ii) Exaltation and Regeneration

The concept of lifting up is significant.¹⁰⁰ It refers both to the manner of death (crucifixion) and to its interpretation (as a triumph). And it is on the ground of Christ's sacrifice that the Spirit is given. Jesus, the Son of the Father, has descended from heaven bringing light and life into the world. He is the Father's work. His incarnation is the descent of the Son of Man into the

100. Barrett, op. cit., p. 356, points out that in John ὑψωσεν expresses both suffering and glorification, whereas in Mark the two ideas are distinguished. The Johannine "lifting up" is a reference to both the cross and exaltation, but behind it stands the tradition of the suffering Son of Man (Mk. 8.31; cf. Mk. 9.11; Lk. 24.26).

sphere of $\alpha\lambda\phi\varsigma$ and it is only he who ascends again into heaven. By virtue of his descent and return to the Father there opens up to men "the possibility of receiving eternal life, that is, of ascending to the sphere of $\piνεῦμα$; in other words, the possibility of rebirth."¹⁰¹

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. (3.14, 15). 102

The passage recalls the story in Numbers 21.4ff. - a piece of sympathetic magic - where Moses placed the serpent on a standard-bearing pole. No other writer in the New Testament presents the death of Christ in this way. In the wilderness whoever looked on the sign, the raised serpent, lived. So also, by faith in the uplifted Son of Man, the believer will become immune to the power of evil and enjoy eternal life (cf. 12.34; 18.32).

The phrase, "to be lifted up", refers to Christ's death on the cross.¹⁰³ By dying he "bears much fruit"

101. Dodd, IFG, pp. 305f.

102. Brown, op. cit., pp. 505-508, explains the term "eternal life". See also U.E. Simon, "Eternal Life in the Fourth Gospel," Studies in the Fourth Gospel, ed. by F.L. Cross (London: Mowbray, 1957), pp. 97-109.

103. The verb, $\psi\acute{\alpha}\lambda\omega$ ("to be lifted up"), is used in Acts (2.33; 5.31) to refer to the ascension of Jesus. In Hebrew the verb, אָפּהָר ("to lift up"), has the meaning of both death and glorification as in Genesis 40.13 and 19.

(12.23-24). It is the means of our regeneration. But his crucifixion is also his glorification (δοξασθήναι).¹⁰⁴ It is necessary (δεῖ) in order that a person may receive eternal life.

It is important to establish a precise connection between the work of Calvary and the gift of Pentecost, and the Evangelist, while anchoring the Spirit-filled life in the cross, by virtue of his peculiar emphasis of the cross as the throne of Christ (cf. 12.23; 13.31), displays an understanding of the ascended Lord who pours out his life unto death (cf. Eph. 4.9-11). The crucified Christ is also the exalted Christ.

The life received as a result of the humiliation of the Son of Man is literally the "life of the age to come".¹⁰⁵ For John, it is a present reality (cf. 3.36; 5.24), and begins when a person responds to Jesus' words, but it also has future and richer fulfilment which awaits the return of Christ (cf. 5.28-29; 14.2-3).¹⁰⁶ Here we

In Aramaic z^egap means both "to crucify, hand" and "to raise up". Thus in John "being lifted up" refers to one continuous action of ascent - the first step is when Jesus is lifted up on the cross; the second is when he is raised up from the dead; the third is when he is lifted up to heaven. See M. Black, "The Modern Quest for the Historical Jesus," McCormick Journal, 20 (1967), pp. 280f.

104. Cf. L. Morris, The Cross in the New Testament (Grand Rapids: Eerdmans, 1965), pp. 165ff.

105. Barrett, op. cit., p. 179.

106. Some commentators attribute all the futuristic

have a Johannine shift in emphasis. "Eternal life" is no longer something that lies in the future of the "age to come" since that Age is now upon us through the presence of the Son of God. Because this is the case the crisis of existence now comes with the decision a person makes regarding Jesus. The consequence of believing in Jesus is "eternal life". Not believing in him brings about the consequence of remaining in darkness, death and judgment (3.18-19). The sending of the Son into the world - an event grounded in the love of God - was not with the intention of condemning the world (3.17), yet, in John's schema, a person is judged when he shuts himself off from the love of God and God's offer of life. In other words, the purpose of the incarnation was to call man to repentance, love, faith and regeneration - on the one hand, to deliver one from the power of death and destruction, and, on the other, to impart eternal life.

John thus understands Jesus' appearance as the eschatological event.¹⁰⁷ The fact of his being in the

references in the gospel (4.14; 5.29; 6.27, 39, 40, 44, 54; 11.24; 12.25; 16.22; 1 Jn. 2.25; 3.2; 4.17) to an ecclesiastical redactor who edited the gospel in order to bring it into conformity with the eschatological expectations of the main stream of the Christian church at the time. Others are persuaded that the eschatology found in John was there from the beginning. For example, A.G.H. Corell, Consummatum Est (London: S.P.C.K., 1958), p. 108, writes that the futuristic references "are an organic part of Johannine theology, revealing as they do that St. John's is a true eschatology."

107. Bultmann, op. cit., p. 155.

world is "a judgment in the sense that it provokes men to judge themselves by deciding either for Jesus or against him."¹⁰⁸ Men are now recognized as either believers or unbelievers, saved or lost, as those who have life or those who are in death. Faith and unbelief are new possibilities opened up to man as a result of the descent of the Son of Man (cf. 9.41; 15.24), and men are judged on account of their response to the work and person of Jesus, and by their choice divide themselves into one of two classes - those who shut themselves off from light and life or those who come to light because their deeds are not evil and receive life in the Spirit (3.109). A man's way of life determines his choice. Evil deeds are disbelievers, while faith destroys sinfulness and wickedness and goes hand in hand with good works. Thus the judgment of men in Christ is not only a justification or condemnation sola fide, but, to a certain degree, a judgment or condemnation of men on account of their deeds as well.

The making of the Christian is a creative act of the Holy Spirit and has its foundation in the incarnation, humiliation, resurrection and exaltation of the Son of God. It is the sheerest act of grace on God's part that brings dead men to life (cf. 1.16-17). Its origin is the

108. Brown, op. cit., pp. 147f.

109. Cf. 1 QS 4.24, "According as man's inheritance is truth and righteousness, so he hates evil; but insofar as his heritage is in the portion of perversity, so he abominates truth."

regenerating work of the Holy Spirit, who regenerates, opens to faith and love, and witnesses that we are sons of God. To be baptized in the Spirit is to experience the released power and energy of the Holy Spirit.

(5) The Water of Life (John 4.3-42)

We now turn to the second candidate for life - the woman of Samaria. The woman comes from Sychar, a village located on the south bank of Mt. Ebal, to Jacob's well to draw water. Jesus, weary from travelling, is already resting at the well when she arrives. It is near noon - "about the sixth hour" - and the disciples have gone into town to buy provisions.

Among the commentators the woman of Samaria has a fine reputation and some go so far as to call her the first Christian, but her conversation with Jesus reveals to the reader that she is moving in the wrong realm for the reception of the Holy Spirit. However, the incident gives the Evangelist the opportunity to develop his doctrine of life. Like Nicodemus, the woman misunderstands the words of Christ. For instance, she has the wrong estimate of Jesus: "Sir, I perceive that thou art a prophet" (4.27). She also has a low estimate of what Messiah will bring. According to her, Messiah will tell us all things - "I know that

Messiah cometh, which is called Christ: when he is come, he will tell us all things" (4.25). Her estimate of Jesus is thus based upon knowledge which the Evangelist, in this highly dramatic dialogue, shows to be secondary. For John, Jesus came from the Father not simply to give words of knowledge (4.17-18), but to acquaint us with life (cf. 20.31).

Man's great difficulty is not ignorance. Man's primary difficulties are incompleteness, evil, wrongdoing and guilt, all the benefits of a divided nature. If man's problem was merely ignorance then revealed knowledge would relieve the situation, but if our real difficulty is the evil a divided nature brings (cf. 3.19-21) then a strong emphasis on gaining wholeness, forgiveness and reconciliation must be found in our idea of God's revelation. In his distinctive doctrine of the Son of Man, the primary role attributed to Christ by the Evangelist is that of Saviour: it is here that his unique role in relation to men is found.

The crucial thing then for the woman is to receive the life and the experience of which Jesus speaks in this passage. Nicodemus was instructed that to enter into the kingdom of God it was necessary to be born of water and Spirit. To the Samaritan woman, Christ reveals what actually happens in the soul when one is born of water and Spirit. Such a person receives living and life-giving

water (ὕδωρ ζῶν), that is, the Spirit who is the principle of supernatural life.

Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink;' thou wouldest have asked of him, and he would have given thee living water." The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."
(4.10-14)

(i) Living Water

Water is used by John as a symbol of the Holy Spirit and there are several indications in the present passage to support this interpretation.¹¹⁰ Firstly, the Evangelist describes it as "the gift of God". It is

110. F.J. McCool, "Living Water in John," The Bible in Current Catholic Thought, ed. by J.L. McKenzie (New York: Herder and Herder, 1962), pp. 226-233, draws attention to the many suggestions that exegetes have made by way of interpreting "living water". Within the scope of Johannine theology there are really two possibilities: living water means the revelation which Jesus gives to men, or it means the Spirit which Jesus gives to men. He argues that, because Johannine symbolism is often ambivalent, both meanings are intended.

generally accepted that "the gift of God" was the standard expression for the Holy Spirit in the early church (Acts 2.38; 8.20; 10.45; 11.17; cf. Heb. 6.4). Secondly, in rabbinic literature water is sometimes referred to as symbolizing the Holy Spirit. The usual interpretation is that water is the Torah.¹¹¹ Also in the Jewish Apocrypha, water is identified with wisdom (cf. 1 Enoch 48.1; 49; Ben Sira 15.1-3), and John may "have taken over the standing equation of wisdom with the waters of the Old Testament, and [identified] wisdom, not with Torah, but with the Holy Spirit".¹¹² Thirdly, although the theme is "living water", the allusion is not to Christian baptism, since that which is drunk becomes in the drinker "a well of water springing up into eternal life" (4.14), which is hardly a picture of baptism.¹¹³

Most commentators would agree that there is a close connection between John 4.14, 7.37-39 and 19.34. The truth for John is that the Spirit is released from the cross. The piercing of Jesus' side on the cross is taken as the fulfilment of John 7.37-39. The emphasis is that the Spirit and the life of the Spirit come directly from the Crucified as a result of his glorification.¹¹⁴

111. Cf. Barrett, op. cit., p. 195; Odeberg, op. cit., p. 158.

112. Knox, op. cit., p. 64. Cf. Brown, op. cit., pp. 178f.

113. Cf. Cullmann, Early Christian Worship, pp. 80-84.

By water and the Spirit our Christian initiation is achieved (John 3.5), by water that stands for the Spirit thirst is assuaged so that the water that Christ gives us becomes in us springs of water welling up to eternal life (John 4.14), and by the water of the Spirit that flows from us we are constituted as Christ's witnesses to the world (John 7.38). 115

Also 1 John 5.7, 8 declares, "There are three that bear record ... the Spirit, and the water, and the blood: and these three agree in one." So the well of living water, which in Jesus had begun to spring, was not sealed up by his departure, but rather as a result of his going away, flowed like a river from his exalted body.

(ii) Worship

The natural outcome of possessing the living water is a life that worships God. The woman again shows her ignorance of things spiritual. She has traditional ideas about worship¹¹⁶ but true worship takes place in the Spirit because God is Spirit (4.24). And now is the time to worship the Father "in spirit and truth". Only those who are ἐκ τοῦ πνεύματος γεγεννημένοι are ἐν πνεύματι

114. Cf. D.E. Holwerda, The Holy Spirit and Eschatology in the Gospel of John (Kampden: Kok, 1959), p. 1.

115. Smail, op. cit., p. 109.

116. Cf. Brown, op. cit., p. 170.

and thus true worshippers of the Father. So in his regenerate state a man receives "perennial supplies of spiritual life ('living water') from God [and] renders to God the worship of a true spiritual being, due to Him who is πνεῦμα."¹¹⁷ Provincialism and sectarianism, the ideas of "going to worship" or "having worship", have been transcended because worship is now understood as the life of the Spirit within a man rising up spontaneously to God.

The dialogue between Jesus and the Samaritan woman thus develops the Johannine concept of life. As a consequence of Christ's sacrifice on the cross, the Spirit is now available to be received. John describes it as "living water" which is "a fountain of life which forever springs up within Christians, maintaining their divine life"¹¹⁸ and enabling them to worship God "in Spirit and truth" in accordance with the new revelation of God which has come to humanity in and through Jesus Christ.

(6) The Bread of Life (John 6.26-69)

The miracles in John 6.1-15 and 6.21 set the stage for the discourse in which Jesus presents himself as the

117. Dodd, IFG, p. 314.

118. Barrett, op. cit., p. 195.

sustenance of the supernatural life. The passage can be easily broken down into its constituent parts - introduction (vvs. 26-34), first section (vvs. 48-58) followed by the reaction to Jesus' "hard saying" (vvs. 59-69). The important themes of the passage are that belief must be centred on Jesus who is the bread of life (6.35), and that the Son of Man gives eternal life through the Spirit (6.51). The connecting thread running through the passage is the two-fold emphasis of the union of Christ with the Father and those who belong to him. Some commentators treat the passage as a record of the institution of the eucharist,¹¹⁹ but this is not its primary meaning.¹²⁰

John repudiates sacramentalism, Pauline or otherwise! Apparently, it is not congenial to his religious outlook. Why? Because it violated his dynamic concept of religion. For him the Spirit is functionally and dynamically present in the church's experience leading its members into ever-enlarging experiences of awareness of meaning and value. The sacramental view of religion is consequently too mechanical for him to embrace it. We would go so far as to say that the Fourth Gospel represents a reaction to an increasing suppression of spontaneous religious experience through

119. Cf. Cullmann, op. cit., pp. 94f.; Kee, op. cit., p. 185.

120. Cf. L. Morris, The Gospel according to John (Grand Rapids: Eerdmans, 1971), pp. 377ff. Cf. also J.D.G. Dunn, "John vi - A Eucharistic Discourse," New Testament Studies, 17 (1970-71), pp. 328-338, maintains that John omitted the account of the institution of the Last Supper to combat too much attention being given to the ritual act.

the substitution of an ex opere operato
sacramental ritual. 121

The introduction furnishes the reader with the main thoughts of both sections. It speaks both of the work of man and the gift of God, explaining that the work, which man must perform, is to believe in him whom God hath sent (6.29), while the gift of God is the true bread which gives life to the world (6.32-33). The multitude then, if they desire life, must come to Jesus¹²² and obtain "the food which endureth unto eternal life" (6.27). This belief which recognizes that Jesus is "from heaven" (6.31, 32, 33, 41, 51, 58)¹²³ is itself the gift of God since "no man can come unto me, except the Father which hath sent me draw him" (6.44). By faith in him men and women are disposed to receive life from him and on account of their present possession of eternal life Christ will raise them up on the last day (6.39-40). For Paul, it was a choice between faith and works (Gal. 3.5); for James, it was faith with or

121. E.C. Colwell and E.L. Titus, The Gospel of the Spirit (New York: Harper and Brothers, 1953), pp. 50f.

122. The expression, "to come to Jesus", is used frequently in John (in this chapter vvs. 35, 37, 44, 45, 65; cf. 5.40) as a synonym for belief in Jesus.

123. The concept of the "descent" is a vivid expression of the Son of Man breaking into the material world of men from the spiritual world of God. Further, it reveals an important consciousness in the mind of Jesus of his having been sent by and from God. The corresponding idea of "ascent" (cf. 6.62) is important because it makes it clear that the real sphere of the Son of Man is in heaven and not earth. Cf. F.J. Moloney, The Johannine Son of Man (Rome: Las, 1976), p. 123.

faith without works (Jas. 2.24); but for John, the contrast does not exist; faith is the work which is required for participation in life.¹²⁴ Clearly, the initiative does not come from man since faith is God's gift, yet believing, for John, is more than a passive reception of truth. In as much as the truth which Christ reveals is more than an intellectual or philosophical abstraction, faith is a dynamic entrusting of oneself to Jesus as the Son of God (cf. 1 Jn. 5.5).¹²⁵ Clearly, faith is expected to have moral consequences. Believing leads to abiding. The initial act leads on to fellowship with God and to the process of sanctification (cf. 1 Jn. 4.15; 5.1).¹²⁶ For John, there are always the two elements: the initiative of God and the responsibility of man.

An act of faith in Christ at a definite crisis is a good thing, but a better (and a harder) thing is to keep in perpetual contact with Christ, and

124. For a concise summary of what faith in the gospel does, cf. Corell, op. cit., pp. 128-139. Bultmann, TNT, 2, pp. 75-92, gives a detailed explanation of faith in Johannine theology. For him a radical transformation is involved, which he terms "desecularization" (p. 78), by which he means transition into eschatological existence.

125. Kummel, op. cit., p. 299, argues that faith in John is primarily an attitude and not "intellectual agreement with a content of belief". But an interpretation of faith which does not take account of the nature of its object does not satisfactorily explain the Johannine use (cf. 4.50; 8.30; 12.11; 14.1).

126. I.H. Marshall, The Epistles of John (Grand Rapids: Eerdmans, 1978), p. 220, notes that 1 John 4.15 is not simply a statement about the metaphysical status of the Son of God, but an expression of obedient trust in him.

nothing less than this is what is needed
εἰς ζωὴν αἰώνιον . 127

Faith is a positive act on man's part. Πίστις itself occurs only once in the Johannine writings (1 Jn. 5.4), but the verbal form (πιστεύειν) is more frequent which implies that faith is an act of the whole man by which eternal life is appropriated. Unbelief is the conscious rejection of God (cf. 15.24), whereas faith is the willing reception of the light of life. "He that believeth hath eternal life" (6.47). Salvation is dependent upon faith in Christ, and salvation, for John, implies fellowship with God since faith is fundamentally a personal relation. The believer is united with Christ, with the Father and with his fellow believers.

Men therefore have life through the Son by the Spirit. It is a life of a totally different kind from the natural life sustained by manna. The spiritual provision guarantees life for ever. But even though this life is a present reality there still remains the hope of a future resurrection (6.39-40; cf. 14.3). Some deny the future aspect of eschatology in John,¹²⁸ and explain Christ's parousia sayings as references to his coming to his people at death or in the person of the Holy Spirit at

127. J.H. Bernard, A Critical and Exegetical Commentary on the Gospel according to St. John (Edinburgh: T. & T. Clark, 1928), p. 193.

128. Cf. Dodd, IFG, p. 395.

Pentecost. Barrett maintains that the problem of Johannine eschatology "lies in the evangelist's firm maintenance of this essentially Christian tension, and in his use of new insights, and new terminology, in expressing it."¹²⁹

For John the nature of the future life transcends experience. "Beloved, now are we children of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 Jn. 3.2). The unique emphasis in John, however, is that eternal life is a present possession.¹³⁰ The believer in Christ now possesses eternal life which is received as a result of faith. It is not the case that the more traditional eschatology has been removed, but rather that it is overshadowed by the "realized" and "existential" character of John's message.¹³¹

It is a carefully constructed motif in John that Jesus is misunderstood and rejected by those to whom he comes and the reaction of the multitude proves no exception to this general rule. The revelation of God provokes the

129. C.K. Barrett, "The Place of Eschatology in the Fourth Gospel," Expository Times, 59 (1947-1948), p. 305.

130. D. Hill, Greek Words and Hebrew Meanings (Cambridge: C.U.P., 1967), pp. 192ff., presents a concise discussion of life and eternal life in John's gospel.

131. Cf. C.H. Dodd, The Apostolic Preaching and its Developments (2nd ed.; London: Hodder and Stoughton, 1963), pp. 95ff.; idem., IFG.

hostility of the world. The ἐγὼ εἶμι sayings,¹³² peculiar to John's gospel, are statements in the first person which attribute certain predicates to Jesus and thus provide valuable revelations to his self-consciousness. Here, he declares:

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread which I will give is my flesh, which I will give for the life of the world. (6.51)

Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life. (6.53-54)

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. (6.56-57)

The imagery¹³³ suggests a sacrificial meaning, for "flesh and blood" are seen to be essential for the life of the world. This points to the vicarious nature of Christ's death and its universal significance. The giving up of life by Jesus is thus understood as the basis of life for the world.

132. The statements cover a wide range of metaphors - bread (6.35, 51); light (8.12); door (10.7); shepherd (10.11); resurrection and life (11.25); way, truth, life (14.6); vine (15.1). In each case the "I am" illustrates some function of Jesus - to sustain, to illuminate, to admit, to care for, to give life, to guide and to make productive.

133. Cf. Dodd, IFG, pp. 338f.

Those who argue that 6.51ff. is a direct reference to the Last Supper naturally interpret the passage differently.¹³⁴ It then supports the view that participation in the eucharist permits the believer to obtain eternal life and mystical fellowship with Christ. But σάρξ is never used in the New Testament in connection with the sacrament. The words of institution in all accounts use σῶμα. The fact that the Evangelist uses σάρξ instead of σῶμα must therefore be regarded as a significant difference. The words very probably bear a symbolic significance, since they are connected with heavenly bread (6.58).

Further, the verbs "eating" and "drinking" are both aorists and denote a once-for-all-action, rather than an often-repeated action. It does not seem appropriate to apply these words to the Lord's Supper, which by its very nature must be continually observed. However, if there is no primary reference to the sacrament, there may well be a secondary one.¹³⁵

Believers who participate in this spiritual "meal" to which Jesus refers will abide in Christ (6.56). The abiding relationship with Christ is a characteristic concept (cf. Jn. 14-17) and indicates that dependence upon

134. Cf. Bernard, op. cit., pp. clxviiff.; Howard, op. cit., pp. 287ff.

135. Cf. Brown, op. cit., pp. 287ff.

Christ himself is an indispensable prerequisite for abiding in him. Because the believer has received the Spirit, he can ultimately participate in the union that the Father and the Son share (cf. 17.11-19). Jesus' humanity as flesh and blood was of no help to man, but by his death and resurrection Jesus makes his life and personal communion with the Father common to all his own, in and through the Spirit. "The flesh of Jesus is (for John, ex hypothesi) the vehicle of the Spirit and therefore gives life."¹³⁶ The essential character of the Spirit becomes clear.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit, and are life. (6.63)

The Spirit therefore gives life, the life of the age to come. His work is to take the things of Christ and show them to us and reveal them in us. He makes what is given in Jesus event and experience for his people. And because in Christ there was life (1.4) and because it is God's intention to give us that life, the Spirit is seen to be the agent of the new birth. For the continuance of this life he takes the words of Jesus and quickens them to us. They become the food of the inner man. So it is in the believing reception of the Spirit of Christ that we eat the flesh and drink the blood of the incarnate and crucified Christ.

136. Barrett, John, p. 251.

John, in the bread discourse, concentrates our attention on Christ and his union with his believing followers through the Spirit. Jesus is presented as the bread from heaven. In contrast to the manna which the Israelites in the desert ate, and died (6.48), the true bread from heaven (Jesus himself) will give real lasting life. For John, the exaltation of the Son of Man is the climax of his movement in life and a necessary condition if men are to receive eternal life. The paradox is that life comes through death. The character of the Spirit is to give life, and in eating the flesh of the Son of Man and drinking his blood, which is the same as believing on Christ (cf. vvs. 47, 48 and 53, 54), the life-giving Spirit of Christ is received. And to receive the Spirit is to experience and enjoy personal union with Christ here and now in this present age, and to have the assurance of resurrection in the age to come.

(7) The Life Manifested in dialogue with the Jews¹³⁷

The motif of misunderstanding and rejection is used by the Evangelist to highlight the Jewish

137. "The Jews" is a frequent expression in the Fourth Gospel occurring 50 times as compared to 4 times in the Synoptics. The term describes the opponents of Jesus, replacing the Pharisees and Sadducees, the elders and the scribes of the other Gospels.

ecclesiastical leaders' refusal of life. In fact, they condemn it to death. Earlier John had recorded that Jesus "came unto his own, and his own received him not" (1.11). We can now illustrate this from the gospel and gain further insight into the person of Jesus and the quality of the life that he offers. The first instance of open hostility is found in John 5.

(i) The Source of the Spirit (John 5.16-47)

With Nicodemus Jesus spoke of the birth into life; and with the Samaritan woman he spoke of the principle of life; now to the Jews he reveals himself to be the source of life. The discourse is a consequence of Jesus' restoration of the impotent man on the Sabbath - an indication that the life which he gives is a whole life free from weakness and infirmity - and his remark that since his Father is always at work on the Sabbath, he too can work on this day.¹³⁸ The Jews rightly charge him with

138. In the Synoptic gospels when charged with breaking the Sabbath Jesus defended himself at one point on humanitarian grounds. It was commonplace for a man, on the Sabbath, to water his livestock or pull an animal out of a hole (cf. Lk. 13.15; 14.5); therefore should not the healing of a man be performed? A similar argument is found in John 7.23 where Jesus argues that if a man may be circumcised on the Sabbath, should not his whole body be made whole?

Regarding the relationship of God to the Sabbath the scholars of Israel assumed that God continued to work on the Sabbath. A statement in rabbinic theology makes it

"making himself equal with God" (5.18), and thus the pride and rebellion of Adam (cf. Gen. 3.5-6). However, Jesus defends his conduct and reveals himself as the Son of God.¹³⁹ It is because Jesus claimed to be "the Son of God"¹⁴⁰ that the Jews sought to kill him (10.36; 19.7).

In John Christ is primarily and pre-eminently the Son of the Father. From this relationship spring all the various functions of Christ. It is because He is the Son, and holds this unique relation to the Father, that he is the source of all our blessings. 141

As the Son of God he does three works in particular: he

clear that divine providence continued to operate on the Sabbath because all nature and life were dependent upon its continual activity. Rabbi Johanan had written that God had kept in his hand three keys that he entrusted to no other: the key of rain (Deut. 28.12), the key of the womb (Gen. 30.22) and the key of the resurrection of the dead (Ezek. 37.13). God then is primarily creative (ἐργάζεσθαι) and what God does, Jesus also does. Cf. Barrett, op. cit., pp. 213, 216; Dodd, IFG, pp. 321-322.

139. Jesus is referred to as "the Son of God" nine times in the gospel (1.34, 49; 3.18; 5.25; 10.36; 11.4, 27; 19.7; 20.31). More frequently he is simply called "the Son".

140. There are more than one hundred occasions on which Jesus speaks of God as Father. The consciousness of sonship was present wherever he was. This indeed is the dominant feature in John's christology and distinguishes it from that of the Synoptic gospels. For a general discussion of God's Fatherhood in the gospels, cf. A.W. Argyle, God in the New Testament (London: Hodder and Stoughton, 1965), pp. 57-90; J. Jeremias, The Prayers of Jesus (London: S.C.M Press, 1967), pp. 11-65; H.F.D. Sparks, "The Doctrine of the Divine Fatherhood in the Gospels," Studies in the Gospels, ed. by D.E. Nineham (Oxford: Blackwell, 1957), pp. 241-262.

141. W.F. Lofthouse, "Fatherhood and Sonship in the Fourth Gospel," Expository Times, 43 (1931-1932), p. 447.

quickens man (vvs. 21, 24-26); he will raise the dead (vvs. 28-29); and he judges the world (vvs. 22-23, 27, 30). And to be quickened by the Son means deliverance from perdition, from the wrath and judgment of God and from death.

To hear the word of Jesus is to receive life. This is another way in which John expresses the initiation process: it means hearing his voice (5.24; cf. 6.45; 8.43, 47; 12.47; 18.37) in an effective way, i.e., obeying it.

To hear the word of Jesus is to have eternal life, since his sayings (ῥήματα) are the words of eternal life (6.68); that is, they are Spirit and life (6.63). Ἀκούειν is used, as ὕδω is often used in the Old Testament, with the meaning "to hear and do", "to be obedient". Correspondingly, the word of Jesus includes precept ... but it is far more. It is an active thing, which has almost an independent existence, and judges, gives life, and cleanses (15.3). 142

The traditional eschatological themes have been abandoned. Judgment, passing from life to death, and condemnation are part of the hour which is now here (5.25): they are a present reality, but they will also have a future consummation. This seems to be a restatement of the teaching in John 3 where faith in Christ (3.15, 18) guarantees eternal life: here, obedience to Christ (which implies faith) has the same result. The believer (that is, the one who "hears") has eternal life.

142. Barrett, op. cit., p. 217.

Hearing not only inaugurates faith, but faith finds its fulfilment in hearing. Finally, a person may also say that faith is secured in hearing. This is the case when hearing is the hearing of obedience (in keeping with 12.46ff.). 143

The eschatological moment is therefore present in the word of revelation. It is now the hour of the resurrection of the dead, who are not only those in the tombs (5.29), but also those who are in the world, living a meaningless life blind to the light (1.9) that is now shining.¹⁴⁴ Those who hear come to the light and thus have the opportunity for life.¹⁴⁵

The future aspect of resurrection and judgment (5.28, 29) is not abandoned but given a new perspective.¹⁴⁶ Current Jewish eschatology expected a future coming of the

143. H. Schlier, Besinnung auf das Neue Testament (Freiburg: Verlag Herder, 1964), p. 280, cited by Vanderlip, op. cit., p. 98.

144. Cf. Bultmann, op. cit., p. 259.

145. For John, believing is hearing (as well as seeing). The Jews are incapable of this hearing (cf. 8.43, 47) because it is only possible to those who are of the truth (18.37).

146. Bultmann, John, p. 261, argues that the original Johannine eschatology was purely realized eschatology. Future eschatology is thus the work of the redactor. Cf. C.F.D. Moule, "A neglected factor in Johannine Eschatology," Studies in John presented to Prof. Dr. J.N. Sevenster, ed. by W.C. van Unnik (Leiden: Brill, 1970), pp. 155ff. He maintains that the present-future tension represents shifts of emphasis between individual and collective sayings. Jesus then stresses the present when an individual is in mind and the future when a group is in mind.

Messiah (cf. 11.24, 25), but for John, the Christ had come bringing judgment, resurrection and eternal life. Those who hear the voice of God stand already within God's final order and so the apocalyptic event is realized by the present attitude of men to Christ. What will take place in the future is that souls will be awakened to accept or reject the light. As Hoskyns says:

In Jesus the world is confronted by the End. This does not mean that the eschatology of the earlier tradition has been transmitted into an inner, present, spiritual mysticism: it means that the Evangelist judges the heart of Christian eschatology to lie less in the expectations of a second coming on the clouds of heaven than in the historical fact of Jesus; there the final decision is made. 147

The denial of Christ for John may very well represent the "last day", but this does not exclude the prospect of a definite judgment of mankind when the wicked will be separated from the righteous. John does not dwell on the punishment meted out to the unbelieving world; it is sufficient to know that the world is judged (cf. 12.31; 16.11), and that every evil thing opposed to God will be abolished. "He that loveth not abideth in death" (1 Jn. 3.14).

Jesus then is presented to the Jews as their Judge

147. Hoskyns, op. cit., p. 298.

and offers four witnesses, which are really four different aspects of the Father's witness on his behalf, to reinforce his remarkable claims: John Baptist reflects the Father's witness because he is a man sent by God (1.6); his own miracles which are given to him by the Father (5.36); the Father himself; and the Scriptures which clearly come from God (5.39). However, the significance of Jesus coming is completely hidden from the Jews who neither understand his works nor understand the Scriptures. For John, their inability to believe in the Son of God is a sign of pride. Their belief has its root in the moral orientation of their life: they love darkness rather than light (5.24). They love the praise (δόξα) of men, enjoy each other's flattery, and reject Jesus because of their preference for self. All these things contradict the quality of the life which is revealed in Jesus. The life that Jesus offers is in fact the life that he lives. Here John gives us some insight into the "moral foundations" of Jesus' life. The life of Jesus is one of co-operation with God the Father: "The Son can do nothing of himself" (5.29). He therefore lays down his own self will and seeks to do Father's will. He does not receive honour from men (5.42), and comes not in his own name but in his Father's (5.24; cf. Phil. 2.5ff.). He has emptied himself of all superiority and pride and is without reputation. This is the life God demands of man and this is the life that is offered to man.

In sum, John presents Jesus as the Son of God.

Like the Father, the Son has eternal life in himself, by virtue of the fact that he shares the divine nature (5.26). Yet the life of the Son is dependent upon the Father.¹⁴⁸ The doctrine of the supreme authority of Christ as Judge is stated but modified by John. Firstly, he places the emphasis on salvation rather than judgment; secondly, salvation is no longer the prerogative of the righteous Israel but is open to all who believe; and finally, no longer do the *ἔσχατα* lie only in the future. John has arrived at a more profound understanding of the "last day". He recognizes a note of urgency and crisis in man's confrontation with Jesus since judgment is accomplished by man's response to Christ. For the Jews the place where the final eschatological decision is made is "the flesh of Jesus, his audible words and visible death (12.31-33; 19.30), in fact, this historical event of his mission".¹⁴⁹ John has therefore revolutionized current Jewish eschatology.

Another confrontation between Jesus and the officials of Judaism takes place at the Feast of Tabernacles in John 7 and 8. Here Jesus is presented as the dispenser of the Holy Spirit (7.37-39), and declares his essential oneness with the Father (8.12ff.).¹⁵⁰

148. Cf. Dodd, *IFG*, p. 327.

149. Hoskyns, *op. cit.*, p. 300.

150. Cf. Dodd, *IFG*, p. 351.

(ii) The Baptizer in the Spirit (John 7.37-39)

Against the background of the Jewish harvest festival, the Evangelist presents Jesus as the baptizer in the Spirit.

Now on the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water." (But this spake he of the Spirit, which they that believed in him were about to receive: for the Holy Spirit was not yet; because that Jesus was not yet glorified.) (7.37-39) 151

151. This saying of Jesus proclaiming the gift of God (cf. 3.15; 4.14) is to be understood against the background of the libation ceremonies at the Feast of Tabernacles. On each of the seven days of the festival, processions were held between the Pool of Siloam and the Temple in which libations were solemnly carried up to the Temple and there poured out in the celebration of the events of the deliverance and possession of the Promised Land. The libations are said to have been accompanied by the recitations of such verses as Isaiah 12.3, "Therefore with joy shall ye draw water out of the wells of salvation." The libations were intended to recall the miraculous supply of water in the wilderness following the application of Aaron's rod to the rock (Num. 20.8ff.). This incident had supplied an image of future blessings for Israel to the great prophets (cf. Ezek. 47.1, 12; Joel 3.18). Paul relates the incident to Christ in 1 Corinthians 10.4 in a very peculiar piece of rabbinical exegesis: the rock is envisaged as having somehow followed the Israelites in their wanderings and to have supplied them with continual sources of fresh water. So for Paul, Christ is the perennial source of the true life of the Spirit symbolized by the water. John turns this Tabernacle rite into christological symbolism. On the seventh day of the festival Jesus proclaims that he is the source of the living water. The rivers of living water will flow from his body which is the New Temple (2.21). Alternatively, this saying has been understood to mean that the believer is the source of the living water, rather than Jesus. John 4.4 is cited in

The gift of the Spirit is thus dependent upon his glorification in death and resurrection. In other words, in the Johannine scheme of life the earthly Jesus does not bestow the Spirit at all. Jesus has only bestowed the Spirit since his resurrection.

It is only the resurrected One who is the giver of the Spirit, and this means that for John ... the Spirit is the characteristic mark of the end-time which has begun in an anticipatory way with Jesus resurrection. Therefore anyone who receives the Spirit obtains a share in the eschatological salvation that has been introduced through Jesus resurrection. 152

The Spirit then is not to be understood as some kind of impersonal power: it "has taken on a fuller or more precise character - the character of Jesus".¹⁵³ The gift of the Spirit is particularly connected to the salvation event.

support of this view and there is much patristic evidence in its favour. However, if the background to the passage is the incident where Moses struck the rock and water flowed from it, then, the christological interpretation seems more plausible. In the early church the rock was understood to be the type of Christ. Support for the latter view is also found in John 19.34 where it is recorded that water flowed from Jesus' side and according to John 7.39 the water is the Spirit. Moreover, in John, it is Jesus who gives the Spirit (19.30; 20.22). Cf. Brown, *op. cit.*, p. 320; Dodd, *IFG*, p. 348. The water from the rock then can be construed to be that which foreshadowed the true water of life that flows from the Lamb (cf. Rev. 7.17; 22.1).

152. Kummel, *op. cit.*, p. 314.

153. J.D.G. Dunn, *Jesus and the Spirit* (London: S.C.M. Press, 1975), p. 351.

The chief exegetical difficulty of the passage is whether Jesus is the source of the living waters, or the believer. The "christological" interpretation seems to be the better¹⁵⁴ and is supported by John 19.34. The Messiah is then the source of the living water (cf. Num. 20.8ff.). John, like Paul for whom Christ is the perennial source of the true life of the Spirit, symbolized by water (1 Cor. 10.4), interprets the living water in terms of the Holy Spirit which the ascended Christ imparts to the believer (cf. 19.30). At the moment of death Jesus hands over his spirit to the Father, who will pour it out on all flesh at Pentecost (cf. Acts 2.33).¹⁵⁵ The baptism of the Spirit is therefore only possible after Christ's exaltation and ascension.

(iii) The Bearer of the Spirit (John 8.12-47)

The day after the last great day of the Feast of Tabernacles¹⁵⁶ Jesus stands in the temple court and claims

154. See note 151. Cf. M. Black, The New Testament Doctrine of the Spirit (Hoyt Lectures, unpublished, 1963), lecture 5; Brown, op. cit., pp. 320ff.; Bultmann, op. cit., p. 228; Dodd, IFG, p. 349.

155. Cf. Barrett, op. cit., p. 474; H.M. Ervin, These Are Not Drunken, As Ye Suppose (Plainfield, N.J.: Logos International, 1968), pp. 31f. The actual moment of regeneration of believers will be discussed later in John 20.22.

156. A second distinctive ceremony at the Feast of Tabernacles was the illumination of the great golden candlestick in the court of the women in the Temple.

to be the light of the world (8.12; cf. Isa. 40.5). Jesus' statement essentially describes a soteriological function rather than a cosmological one, since the light gives life.¹⁵⁷ Light, for John, is always active and saving; for example, the believer is delivered out of the darkness of the world (1.5; 12.13, 46). This type of religious dualism permeates the Evangelist's world view and divides the universe into two distinct and opposing realms. Here, for example, Jesus says, "Ye are from beneath; I am from above; ye are of this world; I am not of this world" (8.23). Jesus entered this world when he came "from above" (cf. 3.13, 31; 6.33-58). This means that he has "come from God" (3.2), and therefore when he speaks, it is with the authority of God behind him.

God the Father has given to the Son certain men who have been chosen "out of the world" (15.29; 17.6): they are not "of the world" (16.33; 17.16) even as Christ is not "of this world" (8.23). To be "of the world" is to be "from below". Consequently, those who are "not of the world" are by implication, like Jesus, "from above". We

Traditionally, the candelabrum when lit symbolized the light of the pillar of fire from Egypt. In John 8.12 it is Christ, the Light of God, who will guide mankind into the new Promised Land.

157. In John, the light is closely connected with life as was shown in the Prologue: "The life was the light of men. And the light shineth in darkness;... The true light which lighteth every man, cometh into the world" (1.4, 5, 9). Jesus himself declares, "As long as I am in the world, I am the light of the world" (9.5); "I have come a light into the world" (12.46).

have already seen how John understood that a transference from one realm to the other could take place. By the "birth from above" or "of the Spirit" a man or woman can enter into the kingdom of God, which carries the idea of being in the realm which is above, that is, the divine realm. It is to this realm that Christ brings those who believe in him (12.26; 14.3; 17.24). Hence they are destined in the future to be "with Christ" and to behold his glory which he had before the foundation of the world (17.24).

The Evangelist projects his view of reality using this technique of contrasts; for example, he speaks of the antithesis between freedom and bondage (8.31-36) and truth and falsehood (8.44-45). The Jews fail to comprehend that Jesus is sent from God and are portrayed as being "from below", "of the world", "in darkness", "in bondage" and "not of the truth". Unbelief inhibits them from receiving life and so they remain in their sin (cf. 15.22-24).¹⁵⁸

The phrase, ἡμάρτιαν ἔχειν, and the verb, ἡμαρτάνειν, are used in two senses by John: to denote the power or principle of sin, and to denote concrete acts of sin, generally expressed as sins.¹⁵⁹ The believer if he

158. For a discussion of John's dualism and its implications for the doctrine of sin, cf. Bultmann, TNT, 2, pp. 15ff.; Ladd, op. cit., pp. 223-236.

159. Cf. Brooke, op. cit., p. 17; B.F. Westcott, The

is found guilty of any particular sins can confess them and receive forgiveness (1 Jn. 1.9); but, at the same time, he must realize that he has been set free from the bondage of sin (8.36), and is no longer enslaved to it; he need not habitually practise it, abide in it, still less can he be guilty of it in its superlative form - a charge laid against the Jews - the denial of Christ. For John, to refuse to believe in Christ, is to reject life itself. Jesus then is portrayed as the One who has met the radical need of man's condition.

Whosoever committeth sin is the servant of sin. And the servant of sin abideth not in the house forever: the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. (8.34-36)

It is the truth (ἀλήθεια) that sets free. Elsewhere John affirms that Jesus is the giver, source and very being of truth (1.14, 17; 14.6). He bears witness to the truth (5.33; 18.37). Moreover, those who respond to him and his words (8.42, 45, 46; 16.7) receive the "Spirit of truth" (14.17; 15.26; 16.13). They are thus able to worship in spirit and truth (4.23-24) and do the truth (3.21; cf. 1 Jn. 1.6). This expression, "the Spirit of truth", may well be the key to John's whole treatment of truth. Jesus, the bearer of the Spirit (cf. 3.34), gives

Epistles of St. John (London: Macmillan, 1892), pp. 37ff.; C.H. Dodd, The Johannine Epistles (London: Hodder and Stoughton, 1946), pp. 78ff.

the Spirit, and if the Spirit is related to the Spirit of truth, then Jesus is automatically related to the "truth", for the Spirit bears witness to him. Indeed, he is the truth about the Father, and by believing in him as the Christ, the truth becomes ours and sets us free from the world, the past, from self and sin. The believer thus bears a special relationship to the Spirit of truth, which strongly continues the presence of Jesus. Those who reject the truth are described in no uncertain terms as children of the devil (8.44).

Jesus then who is one with the Father reveals the truth about the Father. Confronted by this revelation, the Jews conduct themselves very badly, showing that their roots lie in the devil not in God (8.44). Their status as God's people is thus challenged. They show themselves incapable of hearing God's word and so fail to experience freedom from sin (8.32) and receive life (8.51).

(iv) The Life of the Spirit (John 10.1-38)

The antagonism of the Jews increases as the ministry of Jesus draws to its conclusion.¹⁶⁰ The miracle

160. The discourse takes place in Solomon's porch in the Temple at the Feast of Dedication which recalled the recovery of Jewish independence under Judas Maccabaeus and the rededication of the Temple in 165 B.C. It is winter (10.22) and the end is near. "Night cometh when no man can work" (9.4).

of the healing of the man born blind in John 9 serves as an introduction to Jesus' declaration that he is the good shepherd and proves the illegitimacy of the Pharisaic claims to spiritual leadership.¹⁶¹ By casting out the blind man (9.26-34) they show that they are unable to shepherd the chosen flock of God. In contrast, Jesus is the good shepherd who brings life to the sheep (10.28). The Johannine figure of the shepherd is distinctive: firstly, he lays down his life for the sheep (10.11, 15), and secondly, the shepherd and the flock share a special relationship: "I know my sheep, and am known of mine, as the Father knoweth me and I know the Father" (10.14, 15). John thus focusses our attention on the shepherd, who gives his life for the sheep, that is, the theme of the work of Christ, his sacrifice and death for the world. Death, in fact, is the great principle of Jesus' life.

The laying down of his life is an organic part of the work of Christ.¹⁶² The Son of Man must be lifted up if he is to save those that believe (3.14). The corn of wheat must fall into the ground and die if it is not to abide alone (12.34). Both the Father and the Son are agreed

161. John 10 rests on a well-known figure of speech in the ancient East and classical antiquity. In the Old Testament Christ is presented as the Messianic Shepherd of his people (Ps. 23; 77.20; Isa. 63.11; Jer. 3.15; 23.1; Ezek. 34). In the Synoptic tradition (Mk. 6.34) the crowds are as sheep without a shepherd (cf. Lk. 15.3-7). See also Mt. 9.23; Mk. 14.27 (Zech. 13.7) and Lk. 12.32.

162. Corell, op. cit., pp. 25ff.

about this.

the

Therefore doth ^{the} Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment I have received from my Father. (10.17-18)

The enemy no longer has any power over the flock (cf. 19.11). Christ's death is an essential element in Satan's defeat (12.31f.). Through death, Jesus accomplishes his mission. Through him, the sheep are born into the true, the superabundant life (10.10), the life which will never die. His death then gives birth to the new people of God.

The public ministry of Jesus is now drawing to a close, Jesus himself withdraws into the region beyond the Jordan where he began his ministry (10.40). Symbolically, the time of year is winter (10.22) and Jesus really has no more to say to the Jews (cf. his silence in 18.12-27). Their unbelief is interpreted by John as a refusal of the divine life and light. Because they refuse the light of life, they indicate that they love darkness. John has shown us in the exchanges between Jesus and the Jews that Jesus has not spoken of his own accord, but only those words which Father has given him. His mission has been to make God accessible to men in order that they might pass from darkness into light (8.12; 12.46). The Jews reject the revelation of God and so remain in their sin. Because

they refuse to believe Jesus' word, they incur the judgment of God. To have believed would have meant eternal life. This is the crux of Jesus' ministry - "that they may have life and might have it abundantly" (10.10). The Jews however exhibit a fiercely antagonistic attitude towards the revelation of God. They reject Jesus as the Messiah. They question Jesus' origins, his right to judge and his right to give life; they charge him with blasphemy; they therefore do not receive life. The Evangelist explains the reasons for their unbelief: they do not have the word of God dwelling in their hearts; they are spiritually blind and deaf; they are prevented from believing in Christ because of doctrinal considerations; and their inability to believe in the truth and come to the light reveals that they are in bondage to their sinful ways - their deeds are evil and thus the devil is their father (8.44).

Against this backcloth of unbelief, rejection and misunderstanding Jesus is revealed as the answer to man's condition. He is the source of life, the baptizer in the Spirit, and his death (as we shall discuss) is the means of regeneration for the new people of God. His ministry to the Jews is completed. Of his own free will he goes to death which is the perfect execution of the Father's will. It is not a defeat but victory, because he is the resurrection and the life.

(8) The Resurrection and the Life (John 11.1-44)

On route to Calvary, the Evangelist interrupts Christ's journey in order to enlighten the reader on the significance of the journey to Jerusalem: the march to death means life for those who believe. Jesus is the resurrection and life by virtue of his death.

At Bethany a man called Lazarus, a friend of Jesus, had fallen sick. His sisters, Martha and Mary, sent for Jesus believing that he would help because of his great love for their family. But it was only when Lazarus was dead that Jesus decided to leave the region beyond the Jordan. When Jesus eventually arrives Lazarus has been dead four days (11.17). Barrett reminds us that "a state of death beyond the third day meant from the popular Jewish point of view, an absolute dissolution of life. At the time the face cannot be recognized with certainty; the body bursts; and the soul which until then had hovered over the body, parts from it."¹⁶³ The Jews have gathered to comfort Martha and Mary (11.19, 31), but their heartbreak was not so much about their brother's death but about Jesus: he had not come (11.12).

Martha adheres to the orthodox Pharisaic doctrine of a final resurrection (11.24) but knows nothing of the

163. Barrett, op. cit., p. 335.

present reality of the gift of life to those who believe in Jesus. She knows that God will grant to Jesus anything he asks (11.22) and Jesus assures her that if she will believe (11.40) she will see the glory of God. He prays to the Father, speaks the word and Lazarus, at the command of Jesus, comes forth out of the tomb bound in his grave clothes (cf. 20.6-7, where the burial garments of Jesus remain in the tomb).

This pericope contributes much to the Evangelist's theme of life. The miracle has been performed that men might believe that Jesus is the resurrection and the life (11.25). He is the resurrection because he is the life. In him alone is the true life which knows no death. And so although the believer shall die the death common to all the descendants of Adam, he will rise again, because he has received from Christ a fountain of life which cannot be dried up by physical death. By believing in Jesus the believer is saved from dying spiritually. The Evangelist has therefore portrayed Jesus giving physical life as a sign of his power to give eternal life on this earth and as a promise that on the last day he will raise those that are sleeping. Death for the believer has been reinterpreted to mean sleep (11.11; cf. 1 Thess. 4.13-14), because Christ is the conqueror of death and the life-giver par excellence. However, for the believer to share the life of Christ, the Son of Man must die. The return to Judaea, whilst portraying the parable of new birth into the Christian life

through death and resurrection, is at the same time for Jesus a summons to death.

(9) The Means of the New Birth (John 19)

The raising of Lazarus pointed towards Jesus' crucifixion. Calvary, for John, is the hour of Christ's glorification and the means whereby he will draw all men to himself. If men are to receive life Jesus must (δεῖ) die. This theme is suitably introduced in John 12.20-36 where some Greeks approach Philip with a request to see Jesus. Symbolically, they represent the "vanguard of mankind coming to Christ".¹⁶⁴ They cannot see Jesus because they must meet the exalted Christ, but their approach indicates that the hour has come for Jesus to lay down his life (cf. 10.17), "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit" (12.24). The seed speaks of death and life and as it must die to produce fruit, likewise the glorification of Jesus is accomplished only by his death. "And I, if I be lifted up from the earth, will draw all unto me" (12.32). These utterances carry unmistakable sacrificial implications.¹⁶⁵ There can be no doubt that Jesus was

164. Dodd, IFG, p. 371. It is interesting to note that the access of the Gentile world to Jesus is mediated through the disciples.

referring to himself under the figure of the seed.

For John, it is Christ's crucifixion which will make life available to the world. And by Christ's death the sway of sin and Satan will be broken and the free children of God will be established on the earth. Thus Jesus' act of self-renunciation will effect the judgment of the world and the overthrow of the prince of this world (12.31). The passion, like the incarnation, is a krisis point. With the lifting up of Jesus the authority of Satan on the earth is terminated (cf. 1 Jn. 5.19).

God is Spirit, so is satan, and so essentially is man. Calvary was primarily to do with Spirit; God who is Living Spirit and Man the dead spirit - a captive of satan who is the spirit of death. On the cross Jesus, the Living or Life-giving Spirit, overcame and thoroughly defeated satan, the death (or death-dealing) spirit, and consequently released the enslaved, dead spirit of Man. 166

In practical terms this means that man is freed from Satan's power, but although the sentence is pronounced, the actual execution of it will take place at a later date (cf. Rev. 20.7-10). This is Christ's greatest miracle and it is the fundamental element in the new covenant which God establishes with man (cf. Heb. 10.5-9).

165. Brown, op. cit., p. 471.

166. G.W. North, One Baptism (Exeter: 1978), p. 152.

Elsewhere Jesus referred to his death as a baptism: "I have a baptism to be baptized with and how am I straitened until it be accomplished" (Lk. 12.50). His death is the fulfilment of this word. Generally, death is not conceived of as a baptism, but essentially that is what the crucifixion of Jesus was. By dying Jesus invaded the state of death where man was held prisoner and liberated him that he might receive eternal life. Life entered death. This is the underlying principle of the crucifixion, but John in his passion narrative draws out several motifs which are of interest and which consolidate this central truth. In the narrative of the crucifixion, death and burial of Jesus, we can distinguish the themes of Jesus' kingship (18.33 et passim), the fulfilment of the Scriptures and the perfect performance of the Father's will which is the accomplishment of the work of man's salvation.¹⁶⁷

Principally, the Johannine narrative declares the kingship of Christ. Some soldiers mocked him while he was dressed as a king (19.3); he is presented to the people as a king (19.14); and his kingship is proclaimed to the whole civilized world through the inscription on the cross - "Jesus of Nazareth the King of the Jews" (19.19; cf. 1.49) is made know trilingually in Aramaic, Greek and Latin and thus internationally. Further, at the burial of Jesus the

167. Cf. Dodd, IFG, p. 437.

theme is continued since the large quantity of spices used (about 75 lbs.) suggests a royal burial. A secondary motif here included by John is the fact that Jesus carries his own cross (19.17; cf. Mk. 15.21; Lk. 23.26). This suggests that Jesus is the master of his own fate, and needs no human assistance in effecting the salvation of mankind (cf. 10.17-18).¹⁶⁸ Also the typology of Isaac who carried the materials for his own sacrifice (Gen. 22.6) was undoubtedly in the mind of the Evangelist.¹⁶⁹ A relation was established in rabbinical theology between the Passover Lamb (a Johannine theme of the Passion narrative) and the sacrifice of Isaac, since that sacrifice was dated to the 15th of Nisan.¹⁷⁰ Hence, Jesus is the sacrificial victim who died at the very hour that the paschal lambs were being slaughtered in the Temple (cf. 1 Jn. 2.2; Rev. 1.5). For John Jesus lays down his own life (10.18) and consecrates himself (17.19).

Secondly, Jesus is not only revealed as a king in his death but also as a priest whose death is a blessing

168. Some scholars conclude that it is a deliberate omission in order to avoid the view taken by the Docetists that Simon was substituted for Jesus and so Jesus was not crucified.

169. J.E. Wood, "Isaac Typology in the New Testament," New Testament Studies, 14 (1967-68), pp. 583-589.

170. See G. Vermes, Scripture and Tradition in Judaism (Leiden: Brill, 1961), p. 216, who cites the text from the Mekilta of Rabbi Ishmael: "And when I see the blood I shall pass over you [Exod. 12.13] - I see the blood of the binding of Isaac."

for others (cf. 17.19). The Evangelist brings this out in his distinction between the outer garment and inner tunic of Jesus' clothing. The four soldiers divided the outer garment (ἱμάριον) into four, but cast lots for the undergarment which was woven in one piece and distributed undivided (19.23). Christ's seamless tunic (χιτῶν) is the centre of the theological symbolism of the episode and is representative of the high priest's garment. Jesus not only died as king but also as priest.¹⁷¹ John notes here that the separation of Christ's clothing fulfils the Scriptures (19.24; cf. Ps. 22.19). Elsewhere he notices many fulfilled prophecies (19.28-29, 36-37). In verse 28 Jesus is aware that the work that the Father had given him to do is accomplished and so to fulfil scripture he declares, "I thirst" (cf. 4.7).¹⁷² Having completed his mission "he bowed his head and gave up the spirit" (19.30).¹⁷³ There is a hint of Johannine irony in the description of Jesus' death since he who earlier was

171. Exodus 28.4 and Leviticus 16.4 describe χιτῶν as one of the garments of the high priest and Josephus (Ant. III, 4, 161) describes the ankle-length tunic of the high priest as one long woven cloth not composed of two pieces (cf. Exod. 39.27).

172. The mention of hyssop (ῥοσῳπος) confirms that Jesus died as the Passover Lamb of the new covenant. Exodus 12.22 describes how hyssop was used to sprinkle the blood of the paschal lamb on the door posts of the Israelite homes in Egypt. Moreover, in describing how the death of Jesus ratified the new covenant, Hebrews 9.18-20 recalls that Moses used hyssop to sprinkle the blood of animals in order to seal the earlier covenant.

173. Jesus, even at the moment of death, remains the subject of an active verb, thus displaying his mastery over death.

declared to be the source of "living water" (7.38f.) cries out in thirst. This signifies that he must die before the "living water" can be given (cf. 19.34). However, the cry, "It is finished" (19.30),¹⁷⁴ is a great shout of victory which announces the fulfilment of the Father's will. Jesus' mission has been completed. He will now draw all men to himself (cf. 12.32) and the Sabbath that begins after his death (19.31) is the Sabbath of eternal rest.

New life has now been made available to men. It required for Jesus an experience which was completely new to him and which he called baptism. Through the death of his physical body he accomplished the purpose of God and destroyed the power of death and sin. In Adam mankind had died, and since Adam's disobedience every man born on the earth (except Christ) has been born into the dead-Adam state. The purpose of the cross was to halt this trend and so Jesus, by his physical death, could be baptized into the dead-Adam state in order to create a new death for mankind. So the life-giving spirit was baptized into the spiritually dead Adamic state and through his baptism into death Christ conquered physical death, renaming it sleep (11.4, 11; cf. Acts 7.60 where Stephen "falls asleep") and destroyed spiritual death (cf. Heb. 2.14). He therefore made it

174. Some see this cry from the cross as the key to the understanding of John's gospel. Cf. Corell, op. cit., pp. 106f. He believes that throughout the gospel the Evangelist is pointing beyond the death and resurrection of Jesus to the new situation created through them.

possible for man to be brought out of the dead-Adam state into his own body-state which is resurrection and life (11.25). Thus Jesus, by his crucifixion, created and inaugurated the complete renewal of man and ultimate physical redemption. By his death he created spiritual regeneration whereby man may be recreated in the image of God.

The two fundamental things for this miracle were, firstly, his miraculous conception - his birth was natural but his conception was by the Holy Spirit and thus supernatural - and secondly, his resurrection from the dead. Having been conceived miraculously, it was necessary that he should be born miraculously and his resurrection by God the Father fulfils this need. His miraculous birth took place thirty years after his miraculous conception when he rose from the dead. The pattern for man is therefore set forth in Christ. For a person to become a child of God he must be spiritually born by the same means of death and resurrection, by the power of the Holy Spirit. Jesus' resurrection (20.1-10) can therefore be understood as his birth as the new man. And as the Spirit is the agent of his birth (resurrection) so he is the agent of the believer's birth from above. These are basic elements in the new birth.

The final act of the crucifixion which John records is the spear-thrust into Christ's side (19.34).

Whilst still on the cross, blood and water flowed from his side (cf. 7.38-39).¹⁷⁵ The Evangelist uses the incident apologetically that faith may be deepened and that the reader may learn the real significance of the scene (cf. 1 Jn. 5.6-8).¹⁷⁶ The Evangelist had expressly stated that the Spirit would not be given until Jesus departed (16.7), that is, until his blood was shed. It appears then that the flow of blood and water from the side of Christ communicates that

now the Spirit can be given because Jesus is obviously dead and through death has regained the glory that was his before the world existed (17.5). The Spirit is the principle of life that comes from above, and now Jesus is on his way to dwell with the Father on high. The soldier's lance thrust was meant to show that Jesus was truly dead; but this affirmation of death is paradoxically the beginning of life, for from the dead man there flows living water that will be a source of life for all who believe in him. 177

175. Several theories have been advanced to explain the flow of blood and water from Jesus' side. Some doctors argue for a violent rupture of Jesus' heart; others distinguish a flow of blood from the heart itself and a flow of watery fluid from the pericardial sac or even the stomach. Others still argue that the flow of blood and water stress Jesus' divine origins. Brown, John, 2, pp. 946ff., lists the various theories.

176. It is commonly known that dead bodies do not bleed since the heart has stopped pumping blood through the system and therefore some have doubted the historicity of this event. However, the flow of blood and water is physiologically possible. Cf. J. Wilkinson, "The Incident of the Blood and Water in John 19.34," Scottish Journal of Theology, 28 (1975), pp. 149-172.

177. Brown, op. cit., p. 950.

"Forthwith came there out blood and water" (19.34) thus indicates a great new beginning. The hour of suffering and death found Jesus prepared because his sole aim on the earth had been purposefully to offer himself to the Father. His death is the climax of his obedient life and the means of regeneration into eternal life. He dies as a sacrificial victim¹⁷⁸ and his real death is the real life of men because spiritually he is raised up as the first of a long line of sons whom he should afterwards bring to glory. The drama of the crucifixion therefore does not end in death but in the flow of life which comes from Jesus' death. The tomb is not the end for Jesus (or the believer). Jesus has put away sin, destroyed the old man, borne our curse and taken all our punishment and, having been raised from the dead, makes available to us a new birth into his own state of life. -

(10) The Johannine Pentecost? (John 20)

The resurrection of Jesus serves as a fundamental reply to the scandal of the cross and gives the fundamental meaning to Jesus' death. John treats it as an intrinsic part of the passion since the death of Jesus is itself both

178. J.M Ford, "'Mingled Blood' from the Side of Christ (John xix. 34)," New Testament Studies, 15 (1968-69), pp. 337-338.

elevation and glorification.

(i) The Return to the Father

The meeting of Mary with Jesus whom she mistakenly thinks is the gardener is a moving parable of John 10.3: "The sheep hear his voice: and he calleth his own sheep by name". Her joy at meeting Jesus is so full that she wants to greet him like a long lost friend and embrace him. Jesus dissuades her from touching him (20.17) and his instruction, "Touch me not," provides the main exegetical difficulty of the resurrection narrative. The whole scene seems slightly incongruous since one week later Thomas will be encouraged to touch Jesus' wounds (20.27).¹⁷⁹ The explanation given by Jesus is that he has not yet ascended to the Father. Ἀναβαίνειν suggests Jesus is already in the process of ascending but has not yet reached his destination. Brown observes that too much is often made of the phrase, "Don't cling to me," rather than the fact that Jesus is going to the Father "with a salvific purpose" because he will return from the Father and create for the

179. It was not Mary's "touch" but her "hold" which Jesus forbade. The use of the present imperative (Μὴ μου ἔπιπτε) literally, "stop clinging to me!" probably implies that she was already holding him. See W.F. Arndt and F.W. Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), p. 102, col. 1. Cf. Dodd, IFG, p. 443, who argues that it is the aorist of this verb that means "to touch", while the present means "to hold, grasp, cling".

disciples a new relationship with God by giving them the Holy Spirit.¹⁸⁰ How then are Mary's reaction and Jesus' words to be explained?

Mary does not realize that because of his death and resurrection Jesus will now relate to his followers in a new way through the gift of the indwelling Spirit. The difficulty seems to lie with the Johannine concept of the ascension. John has reinterpreted the crucifixion so that it is part of the glorification of Christ and now he makes the resurrection part of his ascension.¹⁸¹ Jesus then is lifted up on the cross, he is raised up from the dead, and he goes to the Father: it is all part of one action. Mary thinks that the plan and purpose of God have been completed and that Jesus has now come to have fellowship with his disciples, but she may only enjoy the closeness of his presence once he has ascended to the Father and the Spirit has been released.¹⁸² The presence of Jesus in the future will thus be known only in the Spirit. The giving of the Holy Spirit (16.7), which is the consequence of the ascension, will make the disciples the children of God. They are thus the "brothers" of Jesus and constitute the new family of God. His Father becomes their Father after

180. Brown, op. cit., p. 1011.

181. Ibid., p. 1013.

182. John here is neglecting temporal implications for theological significance.

the ascension.¹⁸³ Therefore, they will be sent as Jesus was sent (20.21) and have the same authority that he had (20.23). The gift of the Spirit is thus the "ultimate climax of the personal relations between Jesus and his disciples."¹⁸⁴ But when did they receive the Spirit?

(ii) Baptism into New Life

The question of when the disciples were baptized in the Spirit has proved difficult for the commentators. The Evangelist's record in 20.22 where Jesus says, "Receive ye the Holy Spirit," has caused many to ask if the disciples were regenerate before Pentecost? The Pentecostals' principal argument is that the apostles were regenerate before Pentecost: the insufflation in John 20.22 records their regeneration. They further argue that the experience of the apostles on the day of Pentecost is a second distinctive blessing of the Holy Spirit whereby they received the gift of tongues. Against this view is the argument that the day of regeneration is the day of Pentecost. Dunn finds himself "torn between the two

183. A distinction is drawn here between God as Father of Jesus and God as the Father of the disciples although there is a connection between them. In a unique sense Jesus can be said to be the Son of God the Father. Yet this special sense is not unconnected with the special father-son relationship which God maintains with those who are in Christ. Cf. Jeremias, op. cit., p. 55.

184. Dodd, IFG, p. 227.

interpretations" and concludes rather unsatisfactorily that "it may not be possible to equate Spirit-baptism with regeneration, but only in the case of the apostles."¹⁸⁵ What then is the norm? What took place in the apostles' experience on Easter day?

Smail disagrees with the Pentecostal emphasis that John 20.22 represents the apostles' regeneration: both passages rather point to the giving of authority for mission and witness. He writes:

If the accurate tracing of historical sequence is all that is important to us, we may well conclude that in John 20 we are still in the realm of promise ... But infinitely more important than the historical harmonisation of the two accounts is their basic theological agreement that, however, and whenever the Spirit was given, he was given to the disciples for the fulfilment of their calling, and he was given by the one who had died on the cross and had risen from the dead. Although the experiential participation in the blessing was delayed until Pentecost, the objective procuring of the gift was included, as surely as the forgiveness of sins, in the finished work of the cross. 186

We would agree with Smail's objection to those who seek to connect regeneration with Jesus' breathing on the assembled disciples. If we compare John 20.22 with Luke

185. Dunn, Baptism in the Holy Spirit, pp. 178, 182.

186. T.A. Smail, Reflected Glory (London: Hodder and Stoughton, 1975), pp. 109f.

24.33-42 we find that it is difficult to assess how many were gathered together on the occasion of the insufflation. However, it is widely accepted that Jesus appeared to his ten disciples since Thomas was missing. If this is the case it means that those who had experienced the new birth were only a small proportion - a twelfth in fact - of the company who gathered together on the day of Pentecost. The implication of this is that whatever happened to the apostles, the remainder of the company must have been born again by the baptism in the Spirit. If not, when were they born? If they (and presumably Thomas also) were granted a similar experience to the apostles subsequent to Pentecost the New Testament is strangely silent about it. Further, there is no indication in the New Testament that believers must have an experience similar to the ten in order to be born. We conclude then that the day of Pentecost is in fact the day of regeneration for the whole company including the apostles.

This view receives remarkable collaboration from Luke's use of $\pi\nu\omicron\eta$ in Acts 2.2. He is using a medical term to describe the wind that came from heaven. The term was used by doctors and midwives when speaking of birth, being specifically used to describe the incoming breath of the new-born baby. In the Septuagint, the same word is used in Genesis 2.7, "God .. breathed into his nostrils the breath of life." Luke therefore is using a word commonly associated with the beginning of life to indicate that the

church was born on the day of Pentecost by the baptism in the Spirit. To those who were gathered and who became the first members of the church, the experience was a baptismal regeneration.

What then happened to the apostles in John 20.22? Christ's action of breathing on the disciples was part of his plan to identify himself to his fearful disciples. He dispelled their last lurking doubts by breathing on them. They no longer needed to fear that he was a cold deceiving spirit; he was really alive. His authorization, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (20.23), was a unique charge and needed this special impartation of the Holy Spirit. In a limited capacity they were to act as God on the earth. Thus they were to be the agents of the Spirit's discriminatory judgment on the earth (cf. the case of Ananias and Sapphira in Acts 5). It was a special dispensation granted to them alone.¹⁸⁷

To sum up, the resurrection for John is an integral part of Christ's death. By resurrection and ascension Christ, the new man, comes at last into his own. As the risen Christ, who is the life-giving Spirit, he is

187. Cf. R.E. Brown, "The Kerygma of the Gospel according to John," Interpretation, 21 (1967), pp. 387-400 (esp. 391). Brown holds that the apostles in John are symbols for all Christians, but makes an exception for John 20.23.

the bearer and dispenser of the new spiritual humanity. John has emphasized throughout that it is only through the finished work of Jesus that the Spirit will be given. The entire drama of salvation is thus concentrated on the person and history of Christ himself: it also coheres with John's emphasis on the Spirit as inhering in Jesus and flowing from him. Just as Paul bound up Christ and the Spirit, so too John traces a comparable inner connection in the historical life of Jesus.

Jesus is the ἔσχατος Ἀδάμ, but remains σωματικός. And the Spirit in the risen Jesus is πνεῦμα σωματικῶν. He is thus a Spirit-filled man brought into the perfection of his humanity. And as the Spirit has permeated Christ's body and brought him forth as the new man, so it is the Spirit's concern to re-create man in all his totality. The empty tomb on Easter morning displays that the whole man was raised, and the risen body of Jesus is understood to be the prototype, glorified yet truly human, which the Spirit will ultimately copy in us. Easter morning thus proclaims the regeneration of the total man in the power of the Spirit.

As we have seen John tends to hold the death, resurrection and ascension of Jesus in indivisible unity. With his departure the promised Holy Spirit is given and the union of the believer with Christ effected (cf. 14.20; 15.4f.). Yet to be called into fellowship with Christ is

by definition to be called into fellowship with others who are called. The Spirit then is concerned with *κοινωνία*, which will bind the believers together in one body.

(11) The Community of the Spirit (John 14-16)

The ecclesiological interest of the Fourth Evangelist has been doubted by many commentators.¹⁸⁸ Schnackenburg regards this as a distortion of the facts.

It is in the Church that the Holy Spirit teaches through the apostolic word and brings to mind all that Jesus said (cf. 14.26, 16.13f.), and it is through the Church that he "convinces" the unbelieving world (16.8-11; cf. 15.26f.). 189

Admittedly, John lacks interest in the outward form of the church, but his message of the work of the Holy Spirit presupposes the reality of the Christian community.

In the farewell discourses (Jn. 14-16) there are five sayings about the Paraclete¹⁹⁰ (14.16-17, 26; 15.26;

188. Cf. Bultmann, TNT, 2, p. 91; E. Schweizer, Church Order in the New Testament (London: S.C.M. Press, 1961), p. 130.

189. Schnackenburg, John, 1, p. 163.

190. Dunn, Jesus and the Spirit, pp. 350-357;

16.7-11, 12-15). John equates the figure with the "Spirit of truth" (14.17; 15.26) and the Holy Spirit (14.26). He obviously intends that the "Paraclete" and the "Spirit" should denote the same reality, yet the effects of the Spirit and of the Paraclete are not exactly the same. As we have seen the Spirit is the agent of the new birth, the source of the new life in the believer, but the functions of the Paraclete include teaching, recalling, testifying and convicting.¹⁹¹ In the gospel the Evangelist highlights two points about the Spirit as Paraclete. On the one hand, the Spirit is to work in the Christian community when Christ has "gone away"; then Christ will "pray the Father, and he shall give you another Paraclete that he may abide with you for ever; ... ye know him; for he dwelleth with you, and shall be in you" (14.16, 17); "The Paraclete, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I said unto you" (14.26); "When the Paraclete is come whom I will send unto you from the Father, the Spirit of truth, which proceedeth from the Father, he shall testify of me" (15.26); "If I go not away, the Paraclete will not come unto you; but if I depart, I will send him unto you ... I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he,

G. Johnston, The Spirit-Paraclete in the Fourth Gospel (Cambridge: C.U.P., 1970); R.E. Brown, "The Paraclete in the Fourth Gospel," New Testament Studies, 3 (1966-67), pp. 113-132.

191. Brown, John, 2, p. 1140.

the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, shall he speak; and he will show you things to come" (16.7, 12-14). On the other hand, the Paraclete will work outside the bounds of the community: "the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him" (14.17a); "the Spirit of truth ... shall testify of me" (15.26b); "When he is come, he will convict the world of sin, and of righteousness, and of judgment" (16.8).

According to John's schema the Paraclete only begins his work after the glorification of Christ. The work that he does is really a continuation of the work of Jesus with the disciples and in relation to the world.

The one whom John calls 'another Paraclete' is another Jesus. Since the Paraclete can come only when Jesus departs, the Paraclete is the presence of Jesus when Jesus is absent." 192

It can thus be concluded that both Jesus and the Paraclete are sent by the Father (8.24; 14.26). The Paraclete continues the work of God in Jesus as representative of the glorified Christ.

The Greek term, *παράκλητος*, has proved difficult

192. Ibid., p. 1141.

to translate. In the King James Version it is rendered "comforter" - a translation which originates with John Wycliffe. Originally this translation was founded upon the meaning of the Latin root, fortis, which means "brave", "strong", "courageous". Immediately it becomes clear that this is quite different from our modern understanding of "comforter", meaning consoling or sympathetic. Obviously John did not have this as his primary meaning.

Barrett¹⁹³ has argued that παράκλητος means an "encourager" but, from the point of view of philology, the word is passive and not active. There are however two other ways of understanding the term, namely, in a legal forensic way meaning "advocate" (as in the New English Bible) or it can be translated "counsellor" (as in the Revised Standard Version). The second meaning is preferable because it can mean advocate or in a wider context can mean the giving of good advice and instruction. The Paraclete then is one who instructs the believer, as Christ instructed the disciples. This is clearly an extension of the dominical sense in the Synoptic tradition.

John is obviously aware of the apostolic doctrine of the Spirit but gives his own distinctive interpretation. The Spirit is the gift and endowment of the risen ascended Christ, the Pentecostal Lord. John 7.38 assumes it: Jesus

193. Barrett, op. cit., p. 385.

is presented as the bearer of the Spirit. In John 1.33 it is explicitly stated. Here there is a genuine overlap with the Synoptic tradition. In John 20.22ff., the "little Pentecost", Christ imparts the Spirit after his resurrection and the reception of the Spirit is linked with mission (cf. Christ's own redemptive mission, Isa. 61). Now, in the farewell discourses, the Spirit is understood as the agent of God's revealed instruction. He¹⁹⁴ is the prophetic Spirit, the agent of God's revelation whose source is the risen, exalted Lord, whose function is to illumine the Christian conscience.

The Spirit is the organ and agency of revelation. He is the counsellor revealing the mind of Christ to the Christian. For the disciple then there is always the possibility that his mind will be illumined into the truth as it is in Jesus,¹⁹⁵

Revelation, according to John, takes place in Jesus (14.6) and the ultimate reality which Christ reveals is $\alpha\lambda\eta\theta\epsilon\iota\alpha$, that is, the final truth about God is that God is $\alpha\lambda\eta\theta\epsilon\iota\alpha$ (1 Jn. 4.8). In other words, the Spirit is the

194. The personal character of the Spirit comes out clearly in the variety of functions he performs, many of which would be unintelligible if not regarded as personal. Further, the fact that Jesus spoke of another Paraclete shows that the Paraclete must be as personal as Jesus himself. In no way then do the Paraclete sayings refer to impersonal force. Cf. Johnston, The Spirit-Paraclete in the Gospel of John.

195. Cf. Manson, op. cit., p. 95.

divine love which is poured into our hearts. It is thus defined in terms of communion and then in terms of $\lambda\gamma\acute{\alpha}\pi\eta$.

The importance of the term for John is unquestionable. Clearly, at the time of writing Christ's promise has become a reality: the Spirit had been given to the church. John thus instructs the reader of the importance, nature and work of the Spirit.

Jesus tells his disciples: the Father will give them the Paraclete "to dwell with [them] forever" (14.16); and at the end of verse 17: "and he will be in [them]". Later it is explained that the gift of the Spirit makes possible the presence of both the Father and the Son with the believer. "If a man love me,... we will come unto him, and make our abode with him" (14.23). A relationship of mutual love between the believer and the Godhead will thus be created when the Spirit comes, and this love will act as an inspiration and motivation for Christian obedience (cf. 14.15).

The phrase, $\acute{\epsilon}\rho\chi\omicron\mu\epsilon\iota\ \pi\rho\omicron\varsigma\ \acute{\upsilon}\mu\acute{\alpha}\varsigma$ (14.18), is usually taken to refer to Christ's resurrection or parousia, but it may refer to the ever present Counsellor, who is, in some sense, Christ himself, or his alter ego. Barrett argues¹⁹⁶ that this is John's version of the

196. Barrett, op. cit., pp. 74ff.

primitive parousia hope - the resurrection - coming at 20.19. However, the phrase could be referring to the coming of the Holy Spirit (cf. 14.23),¹⁹⁷ and so we have the germinal trinitarian doctrine (cf. 15.26; 16.28). The Spirit is thus understood as Christ's alter ego (cf. 1 Cor. 3.17).

Further, the Evangelist writes that when the Spirit comes he will establish the sin and guilt of the world (16.8-11). The Paraclete therefore is portrayed as an accuser. He will prove to the disciples that the world is guilty of sin which in John's terms means unbelief in Jesus (cf. 3.19; 12.37). Secondly, he will prove the world wrong about righteousness by showing that Jesus, whom the world condemned, is innocent and just (16.10). Thirdly, he will prove that the ruler of this world has been judged (16.11). Christ's victory over death at the cross has robbed Satan of his power over the believer (cf. 1. Jn. 2.12-14; 4.4; 5.4-5).

A further promise still is that the Paraclete will guide the disciples into all the truth (16.13). In other words, the Paraclete's role is didactic as well as forensic (cf. 16.8-11). However, this does not mean that the

197. Ibid., pp. 387f. Barrett suggests that the non-fulfilment of the early parousia led to John's interpretation of the coming of the Spirit as the partial fulfilment of the parousia. However, this does not cancel out parousia belief, i.e., future eschatology.

disciples will receive a new revelation, but rather a deeper understanding of what Jesus has already said during his ministry (cf. 2.22; 12.16; 13.7). The Spirit's role is to glorify the Son and to declare to the disciples truths concerning Jesus (16.14). He does not seek his own glory: only that of Christ.¹⁹⁸ The Paraclete then is both the source and the endorsement for the developed perspective on the life and ministry of Jesus contained in John.

Thus John is not fundamentally concerned with ecclesiastical structures, but rather the inner life of the Christian community which is made possible because the Spirit has come. He is not primarily interested in the charismatic gifts or manifestations of the Spirit, which the Pentecostals argue is the primary work of the Spirit, but instead concentrates on the Spirit as the living principle of the Christian community, which is set over against the world. Jesus, through the Spirit, "is the vital principle of the whole Christian community."¹⁹⁹ The Lordship of Christ is the basic fruit of the Christian life. Other marks of the regenerate life of the Christian are outlined in the First Epistle of John to which we now turn.

198. This was to prove a valuable test; for any movement claiming the possession of the Spirit and yet glorifying the Spirit instead of Christ, would be seen to contradict the teaching of Christ.

199. Vanderlip, op. cit., p. 82.

(12) The Marks of the New Birth (1 John 1-5)

In his gospel the Evangelist displayed the Person (Logos) who brought life into the world and the Holy Spirit as the agent of the new life. Here in the First Epistle he displays the life that was revealed in the Person and given when the believer is baptized in the Spirit. Taking the phrase, γεγεννημένος ἐκ τοῦ Θεοῦ,²⁰⁰ we can trace what the Evangelist regarded as the unchangeable proofs or indications of whether or not a man or woman is a child of God. These are the marks of the new birth:

- | | | |
|-------|----------|---|
| (i) | 2.29 | He doeth righteousness |
| (ii) | 3.9 | He does not commit sin |
| (iii) | 4.7; 5.1 | He loves, and so proves that he loves God |
| (iv) | 5.4 | He overcomes the world and the victory is his faith |
| (v) | 5.18 | He guards himself and the devil does not touch him. |

The purpose of regeneration is that by it we all may live the life of God, and so the believer should expect the marks of the new birth to be seen in his life. The epistle expressly states its purpose to be "that ye may know that

200. D. Edwards, The Virgin Birth in Faith and History (London: Faber and Faber, 1943), pp. 128ff., points out that whenever the phrase, "born of God", is used by the Evangelist of Christians the perfect tense is used, but when it is used of Christ the tense is past. He distinguishes by this means a state (for Christians) and a specific event (in relation to Christ).

ye have eternal life" (1.5.3). "The Word of life" was manifested on the earth in order that we, by a supernatural birth, might have life; and having it we may enter into fellowship with the Father and the Son (1.1.3).

(i) 1 John 2.29

The purpose of the new birth is that the life and works of Jesus should be reproduced in the believer. In this verse there is the first description of what a regenerate man is like.

If ye know that he is righteous, ye know
that everyone that doeth righteousness
is born of him.

The doing of righteousness is put forward as the test of a person's new birth. John begins by pointing out a well known fact - God is righteous ($\delta\acute{\iota}\kappa\alpha\acute{\iota}\omicron\varsigma$).²⁰¹ The Christian, then, who has been begotten of this kind of heavenly Father,²⁰² is going to be a person who practises righteousness: he will do those things that are pleasing to God and avoid those things that God hates. So

201. In verse 29 there is a transition from Christ as subject (vs. 28) to God the Father as subject. Cf. Stevens, op. cit., p. 244.

202. That God is our Father and we are his children is a thought which is expressed several times in Scripture. Cf. Rom 8.14-17; 1 Cor. 1.9; Gal 3.26-27; 1 Pet. 1.23.

righteousness is not the condition but the consequence of the new birth.²⁰³

Further, the person who has received eternal life will have an average bent and bias in his life which is righteous. He will act in a manner which corresponds to the divine nature: he will move within the light, walk as Christ walked (cf. 1.2.6) and obey the command of love. This will be the sure sign that he is "born of God"²⁰⁴ and if he is "born of God" then he is a child of God (cf. 1.3.1). The practising of righteousness is thus the first sign that a man has received eternal life, since the believer cannot live and do sin and be righteous at the same time.

(ii) 1 John 3.9

A second mark of the new birth is that the regenerate man does not sin. Since sin is neither the nature nor the habit of the seed within, it cannot characterize the life of the person in whom that seed is now come.²⁰⁵

203. Westcott, The Epistles of St. John, p. 85.

204. R. Bultmann, The Johannine Epistles (Philadelphia: Fortress, 1973), p. 45, argues that "the notion of procreation from Jesus is not viable."

205. Westcott, op. cit., p. 107, considers the *σπέρμα*

Whosoever is born of God doth not commit sin; for his seed abideth in him: and he cannot sin, because he is born of God.

Not sinning is a possibility given to the child of God. He can live free from sin. It is God's seed, that is, his principle of life, the Spirit, which remains in the man who has been begotten of God. For John, then, the person who is born of God cannot sin.

It appears that the teaching of this passage contradicts 1 John 1.8 where John warns against believing oneself to be sinless. And in 1 John 2.1-2 he envisages the case of someone who does sin and assures him that there is a remedy. Yet he asserts that a child of God cannot sin. The apparent contradiction is solved upon examination of the tenses in the Greek. As is well known the present (imperfect) and aorist tenses in Greek express a difference in "mode of action", rather than "time of action", that is, the imperfect forms express habitual or continuous action. In 1 John 2.1 the aorist tense is used implying single or occasional acts of sin. However, in 1 John 3.4-10 the verbs are in the present or imperfect tense implying habitual sin or a continuous sinful state. John, therefore, is not suggesting that the child of God cannot ever commit sin (i.e., he is not advocating

to be the ruling principle of the believer's growth, which God gives.

"perfectionism") but asserting that the Christian abhors his sin and has no desire to be habitually sinful.²⁰⁶ He may fall but need not do so, because Christ watches over the believer (1.5.18; cf. Jude 24).

The new birth then involves a radical change in human nature. This change is so complete,²⁰⁷ that the Christian appears outwardly to be free from sin. It may be that under severe temptation the child of God may commit a sinful act but upon confession to his heavenly Father he will be given grace and strength to revert to his state of sinlessness.²⁰⁸

The person who has been born of God therefore remains a child of God.²⁰⁹ He is not rendered incapable of sinning, but rather the new germ of life which God has implanted in him remains as the transforming power in his life: he now has power not to sin. This complete elimination of the compulsive power to sin is thus one of the most powerful elements of the new birth. For John sin

206. J.R.W. Stott, The Epistles of John (London: Tyndale Press, 1964), pp. 130ff. Cf. Marshall, The Epistles of John, pp. 178ff.

207. R.N. Flew, The Idea of Perfection in Christian Theology (Oxford: O.U.P., 1934), p. 112, maintains that the early Christians experienced an astounding moral transformation and would not have regarded sinlessness as incredible.

208. Cf. Dodd, The Johannine Epistles, pp. 78-81.

209. Westcott, op. cit., p. 107.

is not a habit of the new nature; it can only occur as an accident. But deliverance from sin is in vain if a man does not love. This is the third mark of the regenerate life.

(iii) 1 John 4.7; 5.1

Beloved, let us love one another: for love is of God, and everyone that loveth is born of God, and knoweth God.
(1.4.7)

Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him (1.5.1)

The presence of love in a man demonstrates that he has received eternal life (cf. 1.3.14, 15). Where there is no love in a man there is not even the beginning of the knowledge of God for "God is love" (1.4.8, 16). God's love is made manifest in the regenerate man. Any true relation to God involves obedience to his commands and the gift of God's love includes the demand for mutual love (1.4.11, 18f.). So John admonishes the children of God to love one another. Moreover, "everyone who loves" shows that he has experienced the "birth from above". To be in love is the most normal condition of life as it is in God; and the promise commanded ~~unto~~ the believer to be the substance and law of life is, "Thou shalt love the Lord thy God ...". John however understands that included in loving God is the

command to love another also (1.3.11, 14,23; 4.7, 20f.), and so by the latter the believer proves the former. If a person has been begotten of God, he will give evidence of it by love (ἀγάπη) which will become the mark of his sonship (cf, 1.3.19).²¹⁰

(iv) 1 John 5.4

Another mark of the new birth is faith.

Whosoever believeth that Jesus is the Christ is born of God. (1.5.1a)

For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, our faith. (1.5.4)

The content of faith is belief in Jesus as the Christ (cf. 1.3.23; 1.5.5). This faith appears as the presupposition of brotherly love: it is a mark of the new life and every true Christian will love those who share the new life. John therefore puts forward a general principle. If a person loves God he will also love those who are his brothers and sisters in Christ (cf. 1.3.14) - a child's love for his parent usually carries with it love for the

210. For a study of the concept of love, cf. V.P. Furnish, The Love Commandment in the New Testament (London: S.C.M. Press, 1973); J. Moffat, Love in the New Testament (London: Hodder and Stoughton, 1929); A. Nygren, Agape and Eros (London: S.P.C.K., 1953).

other members of the family into which he is born.²¹¹ The emphasis is the direct relationship between father and child and also between brother and brother.²¹² When a man has been begotten of God, he is brought into believing recognition of Jesus as the Christ, which also involves him in a loving relationship with the Father and with all other children of his Father. Such faith and love are the sure marks of sonship to God.

Furthermore, the faith that the believer receives as a result of the new birth enables him to overcome the world. To love God is to keep his commandments, but the Christian is able to carry out God's commandments because they are not burdensome (1.5.3). This is not to say that to love God and his children is a light thing but rather it is to recognize that "with the commandment comes also the power of fulfilment".²¹³ Here John is emphasizing the power of the new birth.²¹⁴ Every person born of God has within himself (cf. 1.3.9) a power which is stronger than the "world" which would hinder him from loving God. Therefore, the gift of the divine life makes it possible to obey the commands of God.

211. Brooke, op. cit., p. 127.

212. Westcott, op. cit., p. 177.

213. Ibid., p. 179.

214. Cf. Brooke, op. cit., p. 130.

The world (κόσμος) is "human society organized without God";²¹⁵ it is "the transitory powers opposed to God."²¹⁶ As indicated earlier, it is viewed by John as being under the control of demonic powers. Christ had predicted that the believer would experience the hatred of the world (cf. Jn. 15.18), but, at the same time, had added reassuringly: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (16.33). Because Christ has overcome the world it is potentially possible for the Christian to overcome the world. Having been begotten of God and thus united with Christ, he has the ability to act righteously and in this sense triumph over the world. The way to victory is faith (πίστις).

Faith is that which trusts in God and acknowledges that Jesus is "the Christ, the Son of God" (1.5.5).²¹⁷ This faith is more than intellectual assent; it is commitment to the love of God as it is expressed in his Son. The regenerate man no longer finds his confidence in the world or in its opinion, but has implicit trust in God. Also, he has overcome the fear of the world because "greater is he that is in [him], than he that is in the world" (1.4.4): he remains unshaken in his belief in Christ.

215. Dodd, op. cit., p. 126.

216. Westcott, op. cit., p. 179.

217. Bultmann, op. cit., p. 77.

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not.

In this verse the Evangelist repeats an idea that he already made mention of in 1 John 3.9 - the Christian does not sin. The Christian is no longer irresistibly forced to sin against his will. It seems that in his regenerate state, he may live free from sin whereas once he was its slave. This is because his change of paternity has robbed the devil of his power to dominate the will and sin cannot therefore be a habit of the new nature.

The above criteria may be regarded as those signs which the regenerate man should expect to see in his life proving that he has received eternal life. The Evangelist uses the metaphor of birth to describe those who have been born of God and are now living the regenerate life.²¹⁸ The emphasis in the epistle is that regeneration is a completed fact and, as a result, is silent about the Holy Spirit as the agent of the new birth.²¹⁹ John therefore concentrates

218. R. Law, The Tests of Life (2nd ed.; Edinburgh: T. & T. Clark, 1909), pp. 187f., understands eternal life as that renewal of nature which results in certain moral fruits being seen in the lives of the children of God. He stresses that the change in human behaviour "is the result and the proof of life already imparted, not the condition or the means of its attainment."

219. Ibid., pp. 193-194.

on "what the regenerate man is and what the regenerate man does - his ways, his habits, his manner of life, his faith, his experience."²²⁰ And so he lists a series of spiritual criteria or first principles of the new life which should be found in anyone who calls himself a son of God.

(13) Summary

Every Christian has an image in his mind of what the Christian life is. Indeed, every Christian has more than the ideal in mind: he has the reality of a new life in Christ. But how is this reality to be described? Who is the Christian?

Taking the Fourth Gospel and the First Epistle of John - documents which share the same theological milieu - the rudiments of the Christian life have been sketched. John only uses the word "salvation" once (4.22), and he does not use "justification", "adoption" or "redemption" at all. His favourite metaphor is regeneration or the "new birth", and he variously speaks of being "begotten of God" or of being "born from above" or of "becoming children of God". The principal idea is that through believing in Christ men and women have a share in Christ's life and in

220. J.C. Ryle, The New Birth (Michigan: Baker Book House, 1977), p. 93.

the power of the Spirit.

In other words, the Christian is one who is "born again". He lives by faith under the permanent influence of the Holy Spirit, who, having first aroused such faith in whoever listens to the word of truth, allows him to assimilate that word and transforms carnal man into spiritual man. The Christian understands himself as a man of the word, a man of faith, a man born of the Spirit and bound to the Spirit. He is an "eschatological" man who is already living in eternal life. And as such he is committed above all to love, with that love which the Holy Spirit transfers from the heart of God to his heart.

The initiation of the individual into the Christian experience is generally regarded to involve a "conversion", which, in turn, leads to the consideration of such topics as repentance, forgiveness and faith. When we turn to the writings of the Fourth Evangelist we find a great deal about faith (or rather believing) but very little about repentance or forgiveness. He clearly states his purpose in writing his gospel: "These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (20.31).

This sequence of "believing" and "life in [en] his name" does not occur elsewhere in John.²²¹ The

Evangelist's motif may well be apologetic.²²² Whatever, the statement reflects John's desire to deepen the faith of those who were already Christians and would thus appreciate Jesus' unique relationship with the Father.

Unless Jesus is the true Son of God,
Jesus has no divine life to give.
Unless he bears God's name, he cannot
fulfill toward men the divine function
of giving life. 223

Elsewhere the Evangelist defines the salvific gift of life.

And this is life eternal that they might
know thee the only true God, and Jesus
Christ, whom thou has sent. (17.3)

In this parenthetical, explanatory remark John describes eternal life (ζωή αἰώνιος) in terms of knowing God. To know God is to receive life and by using the present tense (αὐτὴν δεῖ εἶναι) John shows that eternal life is a present reality. Further, knowledge of God is more than mere intellectual or theological persuasion because to know God is to enjoy personal communion with him.²²⁴ And

221. Cf. Bernard, *op. cit.*, p. 686, who modifies the phrase to harmonise with 1.12 and elsewhere that belief in (eis, not en as here) the name of Jesus gives one life.

222. Brown, *John*, 1, pp. lxx-lxxv, insists that John's thrust as regards the Jews was to prove them wrong - that is, he had no real hope of converting them.

223. Brown, *John*, 2, p. 1061.

fellowship with God involves the believer in a life of obedience to the commandments of God (cf. 14.15, 21, 23) and loving communion with his brothers and sisters in Christ (1 Jn. 1.3; 4.8; 5.3). Yet knowledge of God is not without its objective, factual content: men must know "the only true God". And since no one can come to the Father except through the Son, knowing God means to acknowledge Jesus Christ as the Son of God (1 Jn. 2.22-23). Eternal life is none other than this knowledge, which is ultimately based on the knowledge of the historical person of Jesus, but, at the same time, is a personal relation which is the reflection of the archetypal relation of the Father and the Son.

The Evangelist's purpose therefore is to engender in his readers the belief that Jesus is the Christ, the Son of God and by so doing, that is, holding this belief, they may have life in and through him. For John, when faith is directed to Jesus himself it usually involves an element of trust in him (4.50; 8.30; 12.11; 14.1). At other times believing is understood as acceptance of the message, i.e., "the scripture and the word which Jesus has spoken" (2.22). Sometimes faith is prompted by the works which Jesus did (10.38), but the absolute importance of a personal faith in Jesus is seen throughout John's writings.²²⁵

224. B. Lindars, The Gospel of John (London: Oliphants, 1972), p. 519, observes that John thinks of knowledge semitically in terms of relationship rather than in terms of intellectual apprehension.

"But to all who received him, who believed in his name, he gave authority to become children of God" (1.12). Here faith is the means by which people are incorporated into the new Christian community, understood as the family of God. And it is faith which secures eternal life and lack of it leads to condemnation (3.16, 17). All those then who "hear" God's word in the sense of believing its truth are said to be "of God".

To believe involves a radical transformation which is really a transference into a new mode of existence which is characterized by the illumination which comes from understanding oneself in relation to God. There is therefore the need for a renunciation of the world (cf. 6.66) and, above all, the renunciation of oneself. Those who seek glory from man, and thus bolster up each others personality, cannot believe (5.44).

When compared with the Synoptic gospels, the Fourth Gospel is more specific in showing that Jesus requests faith in himself from his followers (14.1, 10). Further, faith, for John, relates to present experience, not merely to the future. Even eternal life has begun already, having been appropriated by the act of faith (3.16).

225. R.H. Lightfoot, St. John's Gospel, ed. by C.F. Evans (Oxford: Clarendon Press, 1956), pp. 24-26.

Essentially, from the Johannine perspective, a response to the words and works of Jesus is demanded. God presents to us his Son and we are bound to make a decision about him. If we receive him we have life, but if we do not respond to him, we have no faith and have rejected God's provision and consequently do not possess eternal life.

The theme of new life is an important one for John. It concerns the new birth which is something so radical (cf. 3.4) that it must be effected by the work of the Holy Spirit (3.5). The focus is undoubtedly upon the renewing or re-creative power of the Spirit in believers. It means, in short, a complete renewal, the transformation of a man into a new creature. It cannot be explained naturally but is the supreme work of the Holy Spirit whereby a person exchanges his old nature for a new nature and enters into a new relationship with God.

Basically, it is life from God, in God and communicated by God. It is a share of God's own life. A man is born naturally to an earthly life, but in order to share the life of God he must be, in Johannine terminology, "begotten from above", that is, of the Spirit. The principle of the new life is therefore πνεῦμα (3.3, 5; 4.10; 6.63). Without the Spirit man can only live a natural, earthly life, but on receiving the Spirit he is enabled to lead a life whose vital principle is far

superior to the soul. God thus deals with a man in his essential self.

Two levels of living are open to man: the natural level, and that which is above nature though not alien to it: "flesh" and "spirit". On the natural level, man's limitation of vision and achievement sets bounds to his experience; his goals and motives, are mainly from within himself and the tendency of his whole life is towards what is material, of the senses, mortal But ... possession by the Holy Spirit creates a wholly new self, renewed in nature, impulses, reactions, resources - a totally new personality "made over" to a new pattern. Born again, from above he is not to be understood or explained by any of the previously valid character traits and motives that once made him what he was; he is a new creation - "that which is born of Spirit is spirit". 226

Regenerate life is to know God in this intense and personal way. Initiated into the life of God, a man allows himself to be governed by the laws of spiritual development. For this, union with Christ is absolutely essential because "without me ye can do nothing" (15.5). Jesus is thus the source of the Christian life (cf. 1.4.; 5.26; 11.25; 14.6), and, for John, the faithful are united with Christ when they experience the baptism in the Holy Spirit.

226. R.E.O. White, The Spirit is the Answer (Edinburgh: Saint Andrew Press, 1979), pp. 48f.

Traditionally, the context for the reception of the gift of the Spirit is the sacrament of water baptism. Some have dogmatically denied that there is a sacramental reference intended when John uses the phrase, "born of water and of Spirit".²²⁷ Others maintain that he is editing an earlier form of the saying - "Unless one is born of water, he cannot enter into the kingdom of God" - and thus introducing his own distinctive conception of Christianity by adding the words "and the Spirit". The discourse with Nicodemus thus expounds his addition and that alone, and fixes the emphasis on spiritual birth.²²⁸

We have admitted that the baptismal motif at 3.5 is secondary, maintaining that there is not evidence in the gospel to link water and Spirit on the sacramental level and thus spiritual regeneration with water baptism. For us, the importance of the passage is its emphasis on the spiritual life - a result of the work of the Holy Spirit. Yet the understanding of the early church suggests that water baptism and spirit baptism were synchronous: all new converts to Christianity when they were baptized in water were at the same moment baptized in the Spirit. For example, the narrative of Acts, although not presenting a neat pattern of the baptism in the Spirit (cf. Acts 2.1-11; 8.14-17; 9.2-6), does suggest that the gift of the Spirit

227. Scott, op. cit., pp. 122f.

228. E.C. Colwell, John Defends the Gospel (Chicago: Willett & Clark, 1963), p. 136.

is considered as a matter of course to be a part of baptism. At least, this is the experience which Peter offers his listeners in his inspired sermon when he calls them to submit to baptism (Acts 2.38).²²⁹

However, conversely, we would not want to admit that the Spirit is automatically given in water baptism. Rather, we would stress that the person baptized ought to be able to indicate that he has received the Spirit or that he has not heard of such a thing (cf. Acts 19.2). We are aware that for a church practising infant baptism the question is more difficult, for, if we stress the importance of the decision which the baptizand has to make as an adolescent or adult to become a disciple of Jesus, then infant baptism must be regarded as nothing more than a form of magic. And so there is a need for a clear understanding of water baptism.

For the early church baptism in water was a person's spontaneous response to the gospel: the apostolic proclamation concluded with a threefold imperative.

In the first place there was the summons to repent, to make that change in the whole direction and tenor of life which would bring about a reorientation towards God. Then there came the

229. An interesting alternative is offered by T.W. Manson, "Entry into Membership of the Early Church," Journal of Theological Studies, 48 (1947), pp. 25-32.

summons to a total life commitment to the "man of God's choosing", Jesus, whom God made both Lord and Messiah. Finally, there came the summons to be baptized, to show publicly the reality of the new convert's membership of the new Messianic community, established in and through Jesus Christ, and, at the same time, demonstrating that the person had been sealed into this community through the gift of the Holy Spirit. 230

Usually, the newly-converted person was so taken up with a sense of thankfulness to God for his abundant grace in saving him from the penalty of sins, that, as a result of this overwhelming sense of gratitude, he offered himself for "immediate" baptism. However, salvation did not rest upon water baptism, but rather upon being baptized into Christ, and thus baptism in water should be understood as a symbol and picture of that spiritual baptism.

Clearly, the practice of the apostolic church was that, when a person received the gospel, he or she also received baptism.

All the available evidence of the New Testament points to the fact that without faith baptism is invalid, for without the "word of faith" of the proclamation itself baptism degenerates into little more than a magical rite. 231

230. J.K. Howard, New Testament Baptism (London: Pickering & Inglis, 1970), p. 37.

231. Ibid.

Repentance, faith and baptism were three progressive steps in the Christian rite of initiation. Although baptism cannot be regarded as a substitute for faith, it should be understood as the first step in true discipleship and urged upon people as the immediate response of an obedient heart to the Lord. Significantly, initiation in the New Testament period was thought of solely in terms of a conscious response to the gospel.²³²

While recognizing this connection between baptism and the giving of the Spirit in the apostolic church, we maintain that it is not "absolutely necessary" to assume a reference at 3.5 to Christian baptism.²³³ John here is concerned with the new creation by the Spirit²³⁴ which is accomplished by the Father, when, in the name of the Son, he baptizes a person in the Holy Spirit for the gift of eternal life: the power of Satan is destroyed, the old man is crucified, and the spirit and nature of sin is cleansed away. John is thus speaking of a new source of life.²³⁵ This new quality of life has been made available because of the incarnation, death, resurrection and ascension of Christ. He declares that the Father "of his love, gave his Son to live and die for us that, by the new birth and

232. G. Dix, The Theology of Confirmation in Relation to Baptism (London: Dacre Press, 1946), pp. 30ff.

233. Lindars, op. cit., p. 152.

234. Schnackenburg, John, 1, p. 370.

235. Cf. Bultmann, John, pp. 135ff.

faith, we might have the knowledge of God which is eternal life."²³⁶

With the incarnation of Christ, God introduced something new and unique to mankind. The Logos, who was with God (πρὸς τὸν Θεόν) - a clear reference to the pre-existence of the Word²³⁷ - and had a part in the creation (1.3), became flesh (1.14), i.e., of the same nature as man. In the Evangelist's language, he had to become flesh in order to save men from sin. He must "become flesh" to save those who are "in the world" - yet remain Son of God and so sinless all the while (cf. 1 Jn. 3.5). And in becoming flesh, he regenerated our humanity by the Holy Spirit and declared the Father's intention to generate a whole new race (1.13; 3.3-5; 1 Jn. 2.29; 3.9; 4.7; 5.4; 5.18). In the Incarnate Word the Spirit of God thus became a reality. This is amply illustrated in Jesus' life and ministry (cf. 1.29-34; 3.34-35; 4.23-24; 6.63; 7.37-39; 20.22).

The Spirit is first mentioned by John Baptist (1.29-34). Although the baptism of Jesus is not recounted, he witnesses to the descent of the Spirit in the shape of a dove, and emphasizes that it remained on him, adding that

236. A.M. Hunter, Introducing New Testament Theology (London: S.C.M. Press, 1957), p. 130.

237. Cf. G.B. Caird, "The Development of the Doctrine of Christ in the New Testament," Christ for Us Today, ed. by W.N. Pittenger (London: S.C.M. Press, 1968), pp. 66-80.

this identifies Jesus as the one who will baptize with the Holy Spirit. In comparison with the Synoptic material, there is here a much stronger emphasis on Jesus' possession of the Spirit. Symbol after symbol is employed by the Evangelist to illustrate that Jesus is able to give the Spirit to the believer: he gives the Spirit as he gave the wine at Cana, more richly than a gushing spring.

The mistake of some commentators has been to treat Christ's baptism as an illustration of the Christian rite of water baptism or even of the baptism of the Holy Spirit. However, the fundamental point of Jesus' baptism at Jordan is that it is here that he accepted his vocation which was to bear away the sin of the world. Thus the Evangelist presents us with the great agnus dei confession: "Behold, the Lamb of God, which taketh away the sins of the world" (1.32; cf. Isa. 53.7). Jesus Christ therefore came into the world (1.14) to do nothing less than to bear away the sin of the world, which is his vocation as the Son of Man. And in so doing, he opened up a way for every human being to get to God as if there had been no sin. In other words, Jesus was not punished for our sins, but deliberately took on himself the sin of the human race and put it away (cf. 2 Cor. 5.21; Heb. 9.26). When he came to John at the Jordan he knew what he had come to do. His baptism was the first public manifestation of his identification with sin with a conscious understanding of what he was doing.²³⁸ Here he visibly and distinctly and historically took upon himself

his vocation: the Lamb of God who takes away the sin of the world (cf. 1 Jn. 2.1), the One who can make humanity like himself.

According to the Evangelist, the means of bringing forth a new generation are the death and resurrection of Christ. The cross speaks of the transaction whereby men can become the true sons of God again. In his death, Jesus was made sin and separated from the Father, that is, becoming sin was outside his nature. But through this transaction man was redeemed once-and-for-all from the power of evil, sin and death, and in the Spirit all things were restored by God. "[Jesus] said, 'It is finished:' and he bowed his head, and gave up the spirit" (19.30). On the cross life entered into death and conquered it. For Jesus it was a "baptism" (cf. Lk. 12.50) and through it he accomplished our redemption and reconciliation. With the dismissal of his spirit he had fulfilled all righteousness and it is from this complete operation in the Spirit that our regeneration springs.

All this is hinted at in water baptism, but water is not the medium of baptism into Jesus Christ (cf. Rom. 6.4). John's baptism was a visual enactment of Christ's death and resurrection, but did not typify the baptism in the Spirit as it was revealed on the day of Pentecost, but

238. Dunn, Jesus and the Spirit, pp. 62-67.

rather Jesus' own baptism at Calvary in order to create the means of new birth.

The Evangelist has a peculiar rendering of the cross. Like Paul, he is concerned with the message of the crucified Son of Man (3.14-15). But unlike Paul, he does not emphasize the weakness of the crucified one, nor the strange law of God whereby God's power is particularly at work in weakness (cf. 1 Cor. 1.18 - 2.16). On the contrary, the cross is the "lifting up" of the Son of Man. It is the moment of victory, the divinely chosen means of making eternal life - the possession of the Spirit, life and light - available to mankind.

And so in the Johannine Passion there is a remarkable absence of stress. Jesus, as presented by John, is a Jesus with supernatural power, supernatural knowledge and supernatural calm. To Pilate he declares, "You could have no power over me save it was given you from above" (19.11). John has removed all but a trace of Gethsemane out of his record and presented us with Jesus the King. The cross is his throne, his pathway to glory and as such there is no ascension for John as a definite incident. Crucifixion and resurrection are successive stages in the continuous process which is the ascension.

In the crucifixion, death and the devil are conquered, and the conflict between Christ and the powers

of darkness is settled. In other words, Jesus is glorified in his death. Indeed, if Jesus does not die there can be no fruit of eternal life because the gift of life is dependent upon his glorification. And because he must pass through the waters of death to regain the glory that was his before the world existed, the disciples too must pass through death to receive eternal life. The cross thus symbolizes the new birth. The effusion of blood and water from Christ's pierced side represents a flow of life out of death, since by his own blood and water Jesus eventually came forth a new-born man on the earth, that is, the first born of many sons.

In his resurrection and ascension, Christ, the new man, comes at last into his own. He is exalted, so that he may pour forth his Spirit upon all flesh.

The Resurrection has inaugurated first for him, then for believers a new era; the Christ has been designated Son of God in power by the fact that his resurrection has brought into being the age of the Spirit, according to ancient prophecy. 239

Christology and pneumatology are thus integrated together. The power of God raising Jesus to life and, in him, sharing this new life with men is the Spirit, and so the Spirit poured out on the church is the life-giving Spirit, the

239. F.J. Leenhardt, The Epistle to the Romans (London: Lutterworth Press, 1961), p. 37.

agent of the new creation and the source of its life (cf. 3.5-6, 8; 6.63; 20.22-23).²⁴⁰

John shows us in the complex event of death - resurrection - ascension - gift of the Spirit, the renewal of man in Christ by the Holy Spirit and the reality of that renewal in us by the coming of the Holy Spirit. Death is not the end because, as a result of his resurrection and ascension to the Father, the Holy Spirit is given to men. Through this same Spirit God will beget new children and establish a new covenant with those who believe in the name of Jesus. Christ is the life-giving Spirit and it is in the Spirit that life is offered to men. The gift of the Spirit is thus connected with the salvation event. Through the laying down of the life of the Son of God, fellowship with God becomes a possibility for believers.

The Evangelist refers to this truth in his distinctive interpretation of the apostolic doctrine of the Spirit (Jn. 14 - 16). Christ says that "on that day, *ἐν ἐκείνῃ τῇ ἡμέρᾳ*" (14.20), that is, the coming of the Paraclete (cf. 14.16, 18), the disciples will come into unity with the Father and the Son. This knowledge of personal integration and union within the Godhead is a "coming" to the believer not only of Christ himself but of both Christ and his Father (14.22). And as a result of

240. Cf. Dunn, op. cit., pp. 318-325.

this manifestation of the Godhead, the obedient disciple "shall know that I am in the Father and ye in me and I in you" (14.20). This reality is by far the most important thing that takes place in the baptism in the Spirit. It is the real reason why Jesus himself was born and why he died, and rose again and ascended to the Father. His purpose was to eliminate, destroy and overcome everything that prevented us from being in and one with God.

And so following their baptism in the Spirit the disciples will know secret eternal being in the life of God. And in certification of this Christ defines the three component parts of this knowledge. "On the day" the disciples will know: (a) where Christ was primarily, "in my Father"; (b) where they were eternally, "and ye in me"; and (c) where Christ was simultaneously, "and I in you" - all this to be one great conscious knowledge.

Whilst he was on earth, Christ said that he himself was in the Father and the Father in him, and this kind of experience and knowledge is to be theirs whilst they are still on the earth. Such knowledge can only be known by an inner spiritual consciousness, and on Pentecost, after their baptism in the Holy Spirit, the disciples knew that they were as much part of God as Jesus. As the Evangelist declares in his epistle, "we are in Him that is true even in his son Jesus Christ" (1 Jn. 5.20; cf. 1 Cor. 6.17). This is the basis of eternal life: "This is

eternal life, that they know thee, the only true God, and Jesus Christ whom thou has sent" (17.3). This however is not a retreat into subjectivity or inwardness. It is not just an interior union, but a highly external being-for-one-another (cf. 1 Jn. 3.17), since the ultimate reality which Christ reveals is $\alpha\gamma\acute{\alpha}\pi\eta$, that is, the final truth about God is that God is $\alpha\gamma\acute{\alpha}\pi\eta$ (1 Jn. 4.8).

The divine love was seen to be essentially a self-giving love. Now it appears that the divine life is a self-giving life. The vitality of God overflows into the world: it is creative and what it creates is a fellowship of love: "We know that we have passed out of death into life, because we love the brethren" (1 John 3.14). 241

Love is the ultimate experience of God's presence in Jesus for the community, and gives them a glimpse of the mystery that is God (cf. 1 Jn. 4.7-16). The disciples no longer live to themselves even as God does not live to himself. "Hereby, perceive we the love of God because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 Jn. 3.16).

Union with Christ thus sets the disciples against the self-asserting, self-seeking, acquisitive spirit of the world (1 Jn. 2.15) and draws them together into a self-giving, self-sacrificing, beneficent community. In his

241. Manson, op. cit., p. 113.

First Epistle John shows how the Spirit handles the task of drawing the community together, and the impression given is that John himself lived in such a community and shaped this community in isolation from the world. Listening to the Spirit, the community deepens its common life of brotherly love and, in this way, seeks to bear witness to the world. The reliance is entirely upon the Spirit, and the flavour of community life appears to be against anyone who occupies a position of pre-eminence (cf. 3 Jn. 9). The defence is of the absolute freedom of the Spirit over against the development of an institutional church.

While the Johannine community is deeply conscious of living within the fulness of the eschaton, the Spirit is still necessary for it to understand the meaning of God's final Word. Of the five treasured Paraclete sayings, the first (14.15-18) declares that the Paraclete will be given by the Father at the intercession of Jesus and will abide for ever. He will dwell with the disciples and will be in them (14.17). In the second saying (14.26) the Paraclete is identified as the Holy Spirit which the Father will send in Jesus' name. He is declared to be the teacher of the disciples "bringing to remembrance" what Jesus himself had said to them. The third Paraclete saying (15.26-27) indicates that the Spirit will unite with the disciples in becoming a witness and thus will give credibility to their preaching. The mission of the Spirit is more fully described in the fourth saying (16.7-11). He shatters the

self-confidence of the world with its pretended knowledge, by teaching that Jesus' way is the real solution to our problems. The fifth saying (16.13) refers to the Spirit's ministry to the disciples themselves. He will guide the disciples into all truth, that is, the Spirit of truth will direct them into an understanding of the meaning of Christ's death, resurrection and ascension, thus disclosing all that is necessary for salvation. The community thus fixes all its hopes on the Spirit, who constantly reveals Jesus afresh to the believer, and through their word reveals him to others, and all this in turn leads to oneness in the community.

This means that in creating men anew God allows the Spirit to act in sovereign freedom (3.8). The new birth in the Spirit is the awakening of faith (6.29), and this is the supreme miracle for John. When it happens, a new world dawns, a new kind of life emerges. Always it is the Creator Spirit who summons to life. Life, being born from above, or baptized in the Spirit, is sheer gift. It depends on whether or not a man or woman has been overcome by love (3.16), and has submitted to the glorious power of him who dies on the cross. "Whosoever believes that Jesus is the Christ is born of God" (1 Jn. 5.1). For John the experience is a completely natural one, but remains the miracle of miracles.

Further, the necessity, as Nicodemus found out

(3.7), is an experience of new birth, since fundamentally without birth, there can be no life. Jesus himself set forth the pattern in his life and ministry, and the life which is received at new birth is exactly the same quality of life (eternal) that is in Christ Jesus. By submitting himself to baptism, the believer is baptized into Christ since he is immersed in the Spirit of the life in Christ Jesus. He, at the time of his immersion, receives the gift of the Spirit and as a direct consequence is regenerate. Baptism in the Holy Spirit is therefore that aspect of Christian initiation in which the indwelling Christ manifests himself in our experience. It is a union of life, since regeneration makes the believer one spirit with Jesus.

As a result of the new birth, vital and psychological changes take place within the believer: he acts righteously, does not commit sin, confesses that Jesus Christ is now come in flesh, loves God and the brethren, overcomes the world because his faith is not dependent upon the circumstances of the world, but grounded in Christ, and keeps himself from the power of Satan.

In the rebirth of life the new creation of the world into the Kingdom of God in an individual life is already experienced and anticipated here. This has its foundation in the prevenient mercy of God; it is manifest in the resurrection of Christ from the dead; and it is efficacious in the Spirit, which moulds life in faith to the living

hope.... the rebirth of an individual means his orientation towards the new creation:... he lives in the presence of the Spirit and under his influence, the "earnest of glory". 242

The best summary of the Fourth Evangelist's teaching about salvation is his own (cf. 3.1-21). The chief points are: that men can only be saved if they are made over again; that this could only be if the Son of God were also Son of Man and died the death that sinful men die; that God in his love sent his Son to save men in this way; and that every man decides for himself whether he will be "one with" the Son of God, and share "eternal life" with him.

242. Moltmann, op. cit., p. 278.

IV. Of Water and the Spirit: Becoming a Christian
in the Fourth Century Writings of Cyril of
Jerusalem and Ambrose of Milan

In pursuit of an authentic theology of the Christian we now turn to the writings of Cyril of Jerusalem and Ambrose of Milan. Christianity has risen from being merely a splinter group within Judaism to become consolidated and established as the official religion of the Roman Empire. In this early period of growth and expansion we witness the formation of a large and complex body of Christian theology through the work of a number of teachers and philosophers and the growth of the great liturgies of the church in the fourth century. The factors contributing to this "golden age" of the church were an irresistible, internal growth which was the direct result of the Edict of Toleration (A.D. 313), and the "conversion" of Emperor Constantine which established Christianity as a "lawful religion".¹ In this same century the Empire also became divided: the East with its capital at Constantinople and the West with its centre at Rome. Gradually, the Christian East and West grew further and further apart, and the church in the West became more Roman in its outlook and ethos. However, it is during this period of flourishing learning and greater freedom that the catechetical writings of Cyril and Ambrose appear.

1. A. Dirksen, Elementary Patrology (London: Herder and Herder, 1959), pp. 82ff.

Cyril was a master catechist and his instructions to candidates for baptism are contained within his Catecheses which consist of a Procatechesis, eighteen Baptismal Catecheses and five Mystagogical Catecheses which, in particular, form an important record of the sacramental rites and doctrines of the Eastern church in the fourth century.² The importance of these lectures is fully realized when it is understood that they were delivered at Jerusalem which in the fourth century held a position of great prominence as many Christians desired to go as pilgrims to the Holy City because they wanted to worship where the Lord had actually lived. Because of these pilgrimages to Jerusalem there grew up "a liturgical influence second to none in Christendom."³

The Catecheses, of which we have a transcript made by one of the listeners, (i.e., they were originally taken down in shorthand), fall into two groups. The first comprises the Procatechesis, which is an introductory discourse delivered to the catechumens in the presence of the whole congregation, and eighteen Catecheses which constitute the teaching in preparation for baptism. The candidates for baptism are called to repentance and the diligent study of the Scriptures; the rite of baptism and

2. E.H. Gifford, St. Cyril of Jerusalem and St. Gregory Nazianzen, Library of Nicene and Post-Nicene Fathers, Vol. VII (Grand Rapids: Eerdmans, 1893), p. xlvi.

3. F.L. Cross, St. Cyril of Jerusalem's Lectures on the Christian Sacraments (London: S.P.C.K., 1966), p. xix.

the nature of faith are explained to them; and an exposition of the Creed as used in Jerusalem is given to them. The second consists of five Mystagogical Catecheses which are addressed to the neophytes, and explain the three sacraments of baptism, chrism and the eucharist. If the traditional view of authorship is accepted,⁴ then the Catecheses were delivered by Cyril c. A.D. 350.

In the West the influence of Ambrose was of equal importance. He was the first "to attempt a complete exposition of Christian moral teaching as distinct from Christian faith,"⁵ and has the distinction of being instrumental in the conversion of Augustine and of baptizing him (c. A.D. 387). His works for catechumens, delivered in Milan c. A.D. 390-391,⁶ are De Mysteriis⁷ and

4. There remains some degree of uncertainty regarding Cyril's authorship of the Catecheses and some have argued that his successor as bishop of Jerusalem, John II (387-417), did a final redaction of the Catecheses as we know them today. W. Telfer, Cyril of Jerusalem and Nestorius of Emesa, Library of Christian Classics, Vol. IV (London: S.C.M. Press, 1955), pp. 30-43, puts the argument against the traditional view of authorship.

5. P.J. Hamell, Introduction to Patrology (Cork: Mercier Press, 1968), p. 126. Hamell also points out that although "the Trinitarian and Christological heresies affected the Western Church, the peculiar characteristics of the West led to a consideration of the practical duty of man to God rather than speculation on the idea of God."

6. R.J. Deferrari, St. Ambrose: Theological and Dogmatic Works, Fathers of the Church, Vol. 44 (Washington D.C.: Catholic University of America Press, 1963), p. 267, states that Ambrose's catechetical works were definitely written "before the year AD 392, that is, before the composition of De institutione virginis ad Eusebium, in which (5.39) is contained a certain imitation of a passage

De Sacramentis.⁸ Both writings presuppose a longer period of instruction during the Lenten season.

De Mysteriis is an explanation of the initiation rites of baptism, confirmation and the eucharist, and Ambrose illustrates his doctrinal conclusions from both the Old and New Testaments, which he generally interprets using the allegorical method which was traditional among Alexandrian writers. He probably learnt this method of exegesis from Origen. Worthy of special mention is his mystical commentary on some chapters of the Song of Songs which illustrates the joy of the church presented to Christ in all the purity and glory of baptismal grace (De Myst. 33-41). He encourages the neophyte to believe in the truth and power of the new life which is bestowed on him in baptism.

De Sacramentis is a series of six sermons, presenting a larger, more detailed account of the initiation rites, and addressed to the newly-baptized in

(7.36) of the De Mysteriis."

7. In the manuscripts the title of the treatise varies, some having De Mysteriis Sive Initiandis, the most ancient, however, having De Divinis Mysteriis or simply De Mysteriis.

8. There is a long and ever-recurring debate on the authenticity of De Sacramentis. J.H. Srawley, St. Ambrose on the Mysteries and the Treatise on the Sacraments (London: Macmillan, 1919), pp. xvi-xxi, argues it is not from the hand of Ambrose. Cf. Deferrari, op. cit., pp. 265-267, who produces convincing arguments in favour of Ambrosian authorship.

Easter week. Ambrose also delivers the Lord's Prayer to the neophytes, and at the same time explains the necessity and value of prayer. Further, there is a reference to Arianism (De Sacr. 6.10; cf. 5.1). Ambrose refutes the Arian teaching that Jesus was some kind of intermediate being, neither God nor man in the full sense, but something in between. He maintains that Jesus was the Son of God, of the same substance or nature as the Father and stresses the unity of operation of the Trinity in the baptismal act. Baptism is the sacrament of adoption and regeneration, wherein sin is forgiven and the Holy Spirit confers new life upon the candidate's soul, joining him mystically to Christ. Both treatises say very little about the period prior to baptism but contain much valuable information on the baptismal rite in the Western church in the fourth century.

The writings of Cyril in the East and Ambrose in the West then appear during a critical period of ecclesiastical history⁹ which in many respects may be considered to be "the classical age of the catechumenate and the liturgy of baptism."¹⁰ Baptism was a profound experience of personal conversion and redemption, and so to reconstruct the teaching and rites that brought new Christians to this moment of grace will deepen our

9. Cross, op. cit., pp. ix-x.

10. H.M. Riley, Christian Initiation (Washington D.C.: Catholic University of America Press, 1974), p. 8.

understanding of the new life, and thus further our study of what it means to become a Christian.¹¹

(1) The Preparation for Baptism

In general, it is agreed that the mystagogical sermons of Ambrose and Cyril are addressed to adults; the baptism of adults being recognized as the norm in the fourth century. However, infant baptism was known during this period.¹² Jeremias has amassed a wealth of evidence in support of the practice of infant baptism from early times, but he admits that in the fourth century there was a movement favouring the postponement of baptism until later in life.¹³ Adult baptism, however, was practised at Milan and Jerusalem, and a detailed picture of how a person was understood to be regenerated by the Holy Spirit through baptism, thus becoming a member of Christ's church, can be formed from the writings of Ambrose and Cyril.

11. Cf. A. Field, New Life (London: Mowbray, 1978).

12. Indeed, it was Ambrose's view that a sinful state was inherited by every man which involved him in guilt, hence, children too must be baptized.

13. J. Jeremias, Infant Baptism in the First Four Centuries (London: S.C.M. Press, 1960), pp. 11-18. Not all scholars agree with Jeremias' interpretation of the texts. K. Aland, Did the Early Church Baptize Infants? (London: S.C.M. Press, 1963), has contested some of his conclusions.

The sermons of Ambrose and Cyril explain in detail the initiation ceremony but the candidate's initiation began long before his immersion in the baptismal pool with some preliminary rites.

(i) Admission to Baptism

Ambrose alludes to a preliminary rite involving the signing of the candidate with the sign of the cross and the administration of salt.¹⁴ The candidate to be baptized was called a catechumen (i.e., a person receiving instruction) or a hearer (audiens, auditor), and the period of catechumenate was deemed necessary because baptism involved such a complete change in life style and therefore should not be undertaken until one was completely ready.

Augustine, indeed, had to face the prospect of some bitter renunciations, if he wished to become, at one and the same time, a baptized Catholic and Philosopher [involving the] breaking off his career, his marriage, all forms of sexual relations ... nothing less than the death of the old life.... It is hardly surprising, therefore, that the majority of Christians in the Later Roman Empire fought shy of baptism; that Constantine, the first Christian Emperor and, with him, many others, were baptized only on their death bed; and that Ambrose preached in vain, with the

14. Ambrose mentions the signing of the cross in De Mysteriis 20 and explains the significance of the salt in Expositio Evangelii Lucam 10.48.

macabre urgency, for his flock to pass through this spiritual "death" to the world. 15

(ii) Baptismal Preliminaries

In the fourth century Easter was the accepted time for the administration of baptism; the actual ceremony taking place on Easter eve. Usually at the beginning of Lent catechumens were urged to give in their names.¹⁶ Henceforth, they were known as applicants (competentes), chosen (electi) or those destined for illumination (φωτιζόμενοι). Cyril compares this invitation to a call to military service. For those who responded to the invitation the next step was the registration of their names.

Thus far your names have been given in
and the roll call made for service
(στρατείας κλήσις: Procat. 1). 17

15. P. Brown, Augustine of Hippo (London: Faber and Faber, 1967), pp. 106-107.

16. Ambrose began to ask for names as early as the Epiphany. Preaching on the text, "We toiled all night and took nothing" (Lk. 5.5), he compares the lack of response to his request for names to the apostles' fruitless night's fishing.

17. The quotation of Cyril's Catechesis are taken largely from F.L. Cross, St. Cyril of Jerusalem's Lectures on the Christian Sacraments (London: S.P.C.K., 1966), based on the translation prepared by R.W. Church, The Catechetical Lectures of S. Cyril (4th ed.; Oxford, 1872), which is used when citing Cyril's earlier lectures. However, Church is sometimes supplemented by L.P. McCauley and A.A. Stephenson, The Works of Saint Cyril of Jerusalem,

After the registration of names the candidates had to pass through a number of stages before they were ready for baptism.

(a) Scrutiny

Their lives were examined to see if they were worthy of baptism. Ambrose says the following in a sermon, "Thus far the mysteries of the scrutinies have been celebrated. Therein search was made lest some uncleanness should cling to the body of any one of you. By the exorcism was sought and applied a sanctifying not only of the body, but of the soul as well" (Exp. Symb. 1).¹⁸

Cyril refers to a scrutiny of the candidate's worthiness before he was allowed to hand in his name but he warns that, in spite of this examination, some may have come to hear the baptismal instruction with unworthy motives.

For we, the ministers of Christ, have admitted every man, and holding as it were the place of door-keepers, have left the door unfastened. Thou hast been free then to enter with a soul bemired with sins, and a defiled

Vols. 1 and 2, Fathers of the Church, Vols. 61 and 64 (Washington D.C.: Catholic University of America Press, 1969, 1970), when a rendering in modern English conveys the sense better.

18. R.H. Connolly, The Explanatio Symboli Ad Initiandos. A Work of Saint Ambrose (Nendeln: Kraus Reprint, 1967), p. 19.

purpose. Entered thou hast: thou hast passed, thou has been enrolled.
(Procat. 4) 19

(b) Regular Attendance at Lectures

Ambrose speaks of giving "a daily sermon on morals, when the deeds of the Patriarchs or the precepts of the Proverbs were read" (De Myst. 1). Cyril encourages his candidates to pay close attention to the instruction received.

Be earnest about the exorcisms. Be constant in attending the catecheses and be mindful of their teachings.... Be zealous in your attendance at Church, not only now when the clergy demand diligence, but after receiving the grace. (Cat. 1.5, 6)

(c) Instruction

It was the custom in the church to keep her practices and teachings a secret from outsiders; this cult of secrecy became known as disciplina arcani. Only during the Lent preceding his baptism did the candidate receive instruction about the mysteries of the Christian faith. Ambrose explains the postponement of instruction in the sacraments arguing that to teach the candidate before his baptism would betray the sacred trust, and lessen the impact which the mysteries would otherwise make on the

19. Cf. Procat. 9, where Cyril tells the candidate that when he is exorcised he will be breathed on and his face will be veiled to free him from the anxiety and danger of a roving eye.

catechumen (De Myst. 2).

The instruction of the candidates usually included the deliverance of the Creed (traditio symboli). Ambrose makes mention of teaching the Creed in a letter to his sister, Marcellina. He gives an account of some Arian violence on Palm Sunday of A.D. 386 while he "was delivering the Creed to some candidates in the baptistry of the basilica" (Ep. 20.4).²⁰ Cyril delivered the Creed as used at Jerusalem to the catechumens (Cat. 6-18). The candidates received an explanation of the Creed and were expected to learn the formulas.

(d) Penance and Confession

In a series of sermons on Lenten penance Ambrose addresses himself to baptismal candidates comparing them to athletes and continues:

Can an athlete enjoy leisure once he has given in his name for an event? No, he trains and is anointed every day. He is given special food; discipline is imposed on him; he has to keep himself chaste. You too have given in your name for Christ's contest; you have entered for an event, and its prize is a crown. Practise, train, anoint yourself with the oil of gladness, an ointment that is never used up. Your food should be frugal, without intemperance or self-indulgence. Your drink should be more

20. S.I. Greenslade, Early Latin Theology, Library of Christian Classics, Vol. V (London: S.C.M. Press, 1956), p. 206.

sparing for fear drunkenness should catch you unawares. Keep your body chaste so as to be fit to wear the crown. Otherwise your reputation may lose you the favour of the spectators, and your supporters may see your negligence and abandon you. The Archangels, the Powers, the Dominions, the ten thousand times ten thousand Angels are all watching you. Before such spectators have some sense of shame and consider how dishonourable such conduct would be. (De Elia et Ieiunio, 21.79) 21

He further explains that to accept baptism is to acknowledge one's sin and therefore no express confession is needed.

So when you gave your name, he took mud and besmeared it over your eyes. What does this signify? That you confessed your sin, that you examined your conscience, that you performed penance for your sins, that is, you recognize the lot of human generation. For, even if he who comes to baptism does not confess sin, nevertheless by this very fact he fulfils the confession of all sins, in that he seeks to be baptized so as to be justified, that is so as to pass from fault to grace. (De Sacr. 3.12)

Cyril is much more explicit than Ambrose. The preparation for immediate baptism involved penitence, confession and exorcism. The catechumen who had been admitted for baptism "was required not only to be diligent in attending the course of catechetical instruction but

21. E.J. Yarnold, The Awe-Inspiring Rites of Initiation (London: St Paul Publications, 1971), p. 14.

also to enter at once upon a course of strict devotion and penitential discipline."²² He instructs the candidates:

Prepare your heart for the reception of teaching and the fellowship in the holy Mysteries. Pray more frequently, that God may count you worthy of the heavenly and eternal Mysteries.... Apply your mind to learning, that it may forget low things.... Guard your own soul, if you would avoid being trapped and would inherit, after standing fast in hope, everlasting salvation. (Procat. 16)

Flee every diabolical influence ... sorcery, incantation, and the wicked practices for necromancy ... Stand aloof from every sort of intemperance, being neither a glutton, nor a lover of pleasure, and, above all, from covetousness and usury.... and in every way make your own soul safe, by fasting, prayers, alms, and the reading of the divine oracles, that living in temperance and in the observation of pious doctrines for the rest of your time in the flesh, you may enjoy the one salvation of the laver of baptism. (Cat. 4.37)

Cyril thus pleads for repentance and self-discipline on the part of the catechumen. He also emphasizes the need for open confession.

Having then, brethren, many ensamples of men who have sinned, and repented, and been saved, do ye also heartily make your confession to the Lord: that ye may both receive the pardon of your past sins, and be counted worthy of the heavenly gift, and inherit the kingdom with all the saints in Christ Jesus. (Cat. 2.20)

22. Gifford, op. cit., p. xviii.

Here, Cyril is insisting on the necessity of confessing to God and not to man, but he is aware, at the same time, of the need of private confession to one's fellow man (cf. Cat. 5.2). Finally, he exhorts the catechumen to submit himself to the ceremony of exorcism before being baptized.

The soul cannot be purified without exorcisms ... [when] the exorcists inspire fear by means of the divine Spirit, and regenerate the soul by fire in the crucible of the body, our enemy the Devil flees, and we are left with salvation and the sure prospect of eternal life; and henceforth, the soul, purified from its offences, has salvation. (Procat. 9)

This rite, closely connected with the doctrine of original sin, was often repeated for each candidate.

These are the important preparations which Cyril and Ambrose outline. The catechumens are now ready to undergo the ceremony of baptism. The ceremonies described by Cyril and Ambrose begin in the vestibule to the baptistry (cf. Myst. Cat. 1.2; De Sacr. 1.4). We shall now look in detail at the act of baptism itself, first in Cyril, then in Ambrose.

(2) Cyril of Jerusalem (c. A.D. 315-386)

As has been said the Catecheses were delivered

during the Lenten season. This period of preparation for the catechumens, equivalent to Christ's forty days' fasting, had its climactic point in the one great baptism at Easter. During the forty days the candidates for baptism set themselves apart in certain ways, giving heed to the instruction they received.

In his opening lecture Cyril indicates that those about to be baptized have already received "the fragrance of the Holy Ghost" (Procat. 1), but he warns them that although God freely gives his benefits to all, he still looks for a man's "honest resolve". The catechumens must display a willingness to refrain from sin; they must purify their motives that the Spirit may receive them and bestow upon them the name of God. If the catechumens approach their baptism in a worthy manner, then they shall be freed from all sin, and if they pay attention to the catechisms, they will have a defence against all antagonistic powers. Thus Cyril exhorts them to study and learn what is spoken.

Cyril conceives of baptism as a great mystery and in several places alludes to the greatness of this sacrament which is being offered to the catechumens (cf. Procat. 16; Cat. 3.15). He explains that baptism is to be understood as a bath (λουτρόν; cf. Procat. 7, 11). Specifically, it is "the bath of regeneration" in which we are washed both with water and the Holy Spirit.

Regard not the laver as fresh water, but look to the spiritual grace given with the water. For just as the offerings on the pagan altars, though morally neutral in themselves, become defiled by the invocation of the idols, so contrariwise the plain water, after the invocation of the Holy Spirit, and Christ, and Father, acquires a power of sanctification. (Cat. 3.3; cf. Procat. 11)

The effects of the baptismal washing are threefold: (a) baptism effects the remission of sins; (b) baptism bestows the blessing of sanctification; (c) baptism impresses a seal on the believer's life. The baptized person then receives, firstly, the remission of sins, that is, all sins that have been committed prior to baptism (Cat. 3.15). He passes from filth to cleanliness, from sin to righteousness. His restoration is total and is likened by Cyril to a cure that removes not only the patient's wounds but even the very scars of the illness.

And the stains of sin remain in the body; for as when a wound has gone deep into the body, the scar remains even after healing, even so sin wounds soul and body, and the marks of its scars remain in all; and they are effaced only by receiving the Baptismal Laver. The past wounds therefore of soul and body God heals by Baptism. (Cat. 18.20)

Cyril utilizes to the full the images of the putting off of the old man (Cat. 3.12), the purification of the soul (Cat. 3.4), and the deliverance from bondage (Cat. 1.2) in order to explain this effect of baptism.

Secondly, baptism communicates the blessing of sanctification which is described variously as the illumination and deification of the believer's soul (Procat. 2; Cat. 18.32), the indwelling of the Holy Spirit (Cat. 3.2), the putting on of the new man (Cat. 1.2), adoption as a son of God by grace (Cat. 11.9), union with Christ in his crucifixion, death, burial and resurrection (Myst. Cat. 2.4), and a new birth (Cat. 1.2). Cyril makes it clear, however, that the remission of sins is granted equally to all but the reception of the Holy Spirit is in accordance to each man's faith (Cat. 1.5).

Thirdly, baptism impresses a seal on the believer's soul. Just as water cleanses the body, the Holy Spirit seals ($\sigmaφραγίζει$) the soul (Cat. 3.4). The sealing takes place at the precise moment of baptism (Cat. 4.16), so the baptized person enjoys the presence of the Holy Spirit.

Baptism, then, is essential to salvation because "unless a man receive Baptism, he hath not salvation" (Cat. 3.10). Its effects are forgiveness and sanctification, and it "purges our sins and conveys to us the gift of the Holy Ghost" (Myst. Cat. 2.6). It is the "holy indelible seal" (Procat. 16). As he explains:

It is the ransom for the captives; the remission of offences; the death of sin; the regeneration of the soul; the

garment of light; the holy seal
indissoluble; the chariot to heaven; the
luxury of Paradise; a procuring of the
Kingdom; the gift of adoption.
(Procat. 16)

Cyril thus epitomizes baptism, by combining the theology of Paul and John, both as a grave and a mother. It is a sharing in the death and resurrection of Jesus Christ, that the believer being buried in a baptism of death, might rise again to walk in newness of life (cf. Rom. 6.4).

Now that we have sketched Cyril's understanding of the baptismal rite, the baptismal ceremony itself must be outlined. Cyril explains the rite of initiation in detail in the first three of his Mystagogical Catecheses.

The Baptismal Ceremony

The Mystagogical Catecheses are addressed to the neophytes (νεοφύτιστοι, i.e., those who have already been baptized) and the baptismal ceremony as Cyril describes it is divided into three parts, namely, the rite of renunciation, the baptismal act proper and the post-baptismal rites.

(i) The Renunciation of the Devil and Profession
of Faith in Christ

The first act was the renunciation of the devil and all his works, which was followed by a profession of faith in Christ Jesus. Turning away from Satan and turning towards Christ represented for the catechumen the rejection of unbelief and the profession of belief in Christ. The New Testament expresses this movement from unbelief to faith as a metanoia. To believe in Jesus Christ has a radical effect on one's life; one believes and is baptized. This is a dramatic and dynamic event.

The interior dynamic of the transition from non-faith to faith is expressed in visible ritual form as a turning away from Satan, that apotaxis or abrenuntio, the name delivered from the first word in the liturgical formula of the rite, Ἀποταξομαι ("renounce, give up, part company with, leave the ranks of") and a turning towards Christ, the syntaxis or professio derived from the second verb in the formula, συνταξομαι ("enter the service of, joint the ranks of, adhere to") thus ἄπο and τάξις, to turn away from the ranks of Satan and to joining the ranks of Christ, σύν and τάξις. The interior dispositions are made visible through the enactment of the ritual drama. 23

Cyril cites 1 Peter 5.8-11 as his text for the act of renunciation and profession. The enemy, the devil, has been seeking to devour the candidates but they need not

23. Riley, op. cit., p. 24.

fear for they have the victory in Christ. This is described graphically when Cyril alludes to the Old Testament type of Pharaoh and the children of Israel at the Red Sea.

There we have Moses sent from God to Egypt; here, Christ, sent by his Father into the world; there, that Moses might lead forth an oppressed people out of Egypt; here, that Christ might rescue mankind who are whelmed under sins: there, the blood of the Lamb was the spell against the destroyer; here, the blood of the unblemished Lamb Jesus Christ is made the charm to scare evil spirits; there, the tyrant pursued even to the sea that ancient people; and in like manner this daring and shameless spirit, the author of evil, followed thee, even to the very streams of salvation. The tyrant of old was drowned in the sea; and this present one disappears in the salutary water. (Myst. Cat. 1.3)

The rite then expresses a metanoia, which Cyril conveys dramatically through certain body movements, which the candidates perform, and the verbal profession of faith.

The candidate, in the outer hall of the Baptistry, facing toward the West, which Cyril understands to be the region of darkness, stretches out his hand and as in the presence of Satan renounces him (Myst. Cat. 1.2), That is, the candidate turns away from Satan and all his works, pomp and service and turns to Christ and all that he is. The image of slavery is used to stress the finality of this rejection of the evil one who has held the catechumen in

bondage (Myst. Cat. 1.8). In this gesture the candidate renounces his whole relationship with the world which is dominated by Satan. Next he turns from the West to face the East.

When therefore thou renouncest Satan,
utterly breaking all covenant with him,
that ancient league with hell, there is
opened to thee the paradise of God,
which He planted toward the east, whence
for his transgression our first father
was exiled; and symbolical of this was
thy turning from the west to the east,
the place of light. (Myst. Cat. 1.9)

Thus having broken the allegiance with hell the candidate is free to enter the garden of paradise (which was traditionally held to be located in the East). The candidate therefore becomes a child of the light.²⁴

The turning gesture then represents a real metanoia and is understood as a movement from slavery to freedom, as an escape from bondage. Also, the repentance of the candidate involves a moral decision on his part since the turning of the body speaks of the cessation of evil works and the commencement of good works. "It is a serious moral choice, irrevocable because of its

24. Cf. Procat. 15 where Cyril, stating the effect of exorcisms says, "May God one day show you that night whose darkness is daylight, the dark of which it is said: 'Darkness shall not be dark to thee, and night shall be light as the day' (Ps. 139.12). Then may the gate of Paradise be opened to every man and every woman."

eschatological overtones."²⁵ On turning toward the East he confesses his faith in Christ: "I believe in the Father, and in the Son, and in the Holy Ghost and in one Baptism of repentance" (Myst. Cat. 1.9). Against this background of Satan's real power over man the candidate's utterance both breaks the pact with the devil, who holds man in bondage, making him a slave living in the fear of death, and unites him with Christ in the bond of common humanity. The spoken words are important because Cyril sees Satan as actually present to hear his own rejection. In both the bodily gestures and the verbal act the crisis point has been reached - the candidate is now transferred from the outer hall to the inner chamber of the Baptistry (Myst. Cat. 1.10).

(ii) Stripping

In the inner chamber the candidate is involved in the ceremonies of stripping off his clothes and being anointed with oil before being immersed in the baptismal bath. The bath is the focal point of the initiation ceremony and Cyril uses the Pauline image of putting off the old man and putting on the new man to explain the ritual. In the baptismal bath a new creation will take place; the candidate will experience a new birth.

25. Riley, op. cit., p. 84.

Next the candidate is instructed to remove his clothing which points symbolically to the shedding of the old self and its evil deeds (Myst. Cat. 2.2). Cyril cites Colossians 3.9: "Do not lie to each other, since you have taken off your old self with its practices".

Elsewhere, Cyril develops the thought of the garment as a sign of the old, sinful man by using the parable of the wedding feast (Mt. 22.1-14). He recounts the parable to the catechumens telling them that the bridegroom reproached the guest (the baptismal candidate) for wearing dirty clothes which, in Cyril's understanding, symbolize the failure of the catechumens to put away the deeds of the old self. The guest should have discarded his soiled garment and conformed to the fashion of the other guests, and so, too, the catechumens must make a conscientious effort to get rid of their bad habits that they may not be denied the enlightenment of baptism even as the guest was thrown out of the wedding feast (Procat. 3).

If the fashion of your soul was avarice,
put on another fashion, and then come
in. Put off, I say, lewdness and
impurity; put on the bright robe of
chastity. (Procat. 4)

The image of soiled clothing thus describes those "morally unacceptable acts which must be changed before baptism."²⁶ The candidates are therefore instructed "to wash [their] robes through penitence, that when summoned to

the bride-chamber [they] may be found clean" (Cat. 3.2).

For Cyril, the stripping off of the clothing evokes a further image. As the candidate stands naked he is associated with Christ naked on the cross. By enduring this humiliation, Christ spoiled all the principalities and powers, triumphing over them on the cross (Myst. Cat. 2.2). To the eye of faith, behind this outward disgrace, a battle with a triumphant outcome is in progress (Col. 2.15). On the cross Jesus was made sin by carrying out the sentence of death against sinful humanity in his own body (cf. 2 Cor. 5.21), and thus defeated the powers that would rob man of his true destiny. Effectively the stripping away of Christ's garments symbolizes the overcoming of these evil powers.²⁷ And just as Christ triumphed on the cross, although humiliated by being stripped naked, so too the candidate enjoys victory, since his nakedness symbolizes that he has put off the old man, that is, the man of sin.

Further, the putting off of the dirty clothing,

26. Ibid., p. 164.

27. Ibid., p. 175. For Cyril the principalities and powers represent "'the spiritual army of evil in the heavens' who disobeyed God and war against man in an attempt to enslave him to themselves in sin (cf. Eph. 2.2). They are spirits who induce men to live 'sensual lives, ruled entirely by our own physical desires and our own ideas' (Eph. 2.3), with the result indicated by St. Paul, that the law of man's body 'follows a different law that battles against the law which my reason dictates,' with the result, 'This is what makes me a prisoner of that law which lives inside my body' (Rom. 7.23)."

that is, the old man with his wicked and deceitful ways, signifies entering into a new realm of existence. The candidate passes from one level of life to another; he returns to the state of primeval innocence (Myst. Cat. 2.2). Cyril has already indicated that baptism was the gate to paradise (Procat. 15), that he longed to lead the neophytes into paradise (Myst. Cat. 1.1); and now their nakedness symbolizes their return to the state which Adam and Eve enjoyed in the garden of paradise, of which the Baptistry is the symbol. Therefore in baptism both Adam and Christ are represented. By putting off the deeds of the old man represented by the removal of his robe, which is really the garment of death, the candidate is preparing to enter into new life. In his disrobing he is looking forward to the end of the self-life and the beginning of the Christ-life.

(iii) The First Anointing

Having stripped naked, the candidate is now anointed with exorcising oil. In the ancient world anointing with oil was commonly used to treat sickness and the exorcistic element of the anointing was essential because illness was regarded as the work of evil spirits. The healing and purifying motif is present in this anointing at the baptismal pool because the catechumens are "ethically sick" needing to be healed from sin which is

understood, by Cyril, to be a sickness of the soul. The anointing with oil, made effectual by virtue of the invocation of God and by prayer, thus cleanses from sin and chases away "all the powers of the evil one" (Myst. Cat. 2.3). The ceremony also offers the candidate protection against corruptibility, since the exorcising oil acts as a "charm to drive away every trace of hostile influence" (ibid.). This two-fold effect of the exorcising oil is explained as an incorporation into the life of Christ (cf. Rom. 11.17-24). And it is through faith in Jesus Christ that the candidates are "made partakers of the good olive tree" (ibid.) and so share the life of Christ.

Next the candidates are led to the holy pool of baptism. As has been noted already, the effects of baptism are, according to Cyril, "the ransom to captives, the remission of sins, the death of sin and the regeneration of the soul" (Procat. 16), and now he seeks to explain this central action of the initiation ceremony. Paul is his chief source of explanation and he uses the image of sharing in the crucifixion, death, burial and resurrection of Jesus Christ to present to the neophytes the meaning of the baptismal bath.

(iv) The Blessing of the Font

It was generally believed that the water had first

to be consecrated if it was to have its effect. First the devil had to be driven out of the water by an exorcism, then the bishop invoked the Trinity to become present in the water. The belief was that the sacramental effect was dependent upon the invocation (ἐπικλήσις) of God's presence in the water. This also applied in the other sacraments (cf. Myst. Cat. 1.7; 3.3). For Cyril the consecration of the water imparts to it a new power of holiness "after the invocation of the Holy Ghost, and of Christ, and of the Father" (Cat. 3.3). And so the candidate on entering the water should not regard it as mere water, but look for its saving power by the efficacy of the Holy Spirit. Moreover, Jesus' entry into the Jordan gave the baptismal water its sanctifying power (Myst. Cat. 3.1).

(v) Baptism

Cyril's Mystagogical Catecheses were delivered in the Anastasis, the Rotunda of the resurrection, so the neophytes had as it were the holy sepulchre before their very eyes. Also, the practice of baptism by immersion lent itself very readily to the Pauline theology of Romans 6.3-4 and Colossians 2.12. Assembled in the Anastasis the neophytes heard the words of Paul in Romans 6.3-14 which spoke of immersion as burial with Christ (cf. Myst. Cat. 2.6). The baptismal act thus was linked with the actual

burial of Jesus Christ.

The candidate's movement to the baptismal pool was compared with the carrying of Christ's body from the cross to the tomb (Myst Cat., 2.4). The pool itself represented the tomb of Jesus and the catechumens were immersed three times in the pool corresponding to the sojourn of Christ in the nether regions of the earth for three days and three nights (ibid.).²⁸ Obviously, too, their coming out of the pool corresponds to Jesus' resurrection from the tomb, but Cyril does not develop this in any detail, though he does hint at it.

O Strange and inconceivable thing! we did not really die, we were not really buried, we were not really crucified and raised again, but our imitation was but in figure, while our salvation is in reality. Christ was actually crucified, and actually buried, and truly rose again; and all these things have been vouchsafed to us, that we, by imitation communicating in His sufferings, might gain salvation in reality.
(Myst. Cat. 2.5)

And God, who has presented you as it were alive from the dead, is able to grant unto you to walk in newness of life. (Myst. Cat. 2.8)

And commenting on Simon Magus (Acts 8.13) he says:

28. Contra. Ambrose, De Sacr. 2.20, who finds a trinitarian symbolism in the triple immersion.

While he plunged his body in the water, his heart was not enlightened by the Spirit; physically he went down and came up; but his soul was not buried with Christ, nor did it share in His Resurrection. (Procat. 2)

Thus Cyril understands baptism as a participation in or an imitation of the sufferings of Christ (cf. Myst. Cat. 2.5). Here it is important for us to distinguish between what happens in Christ and what happens in the believer. How then are the cross of Christ and his sufferings made efficacious in the baptismal rite?

Cyril explains the significance of the passion of Christ using the concept of reality (Ἀλήθεια) and likeness (ὁμοίωμα). His argument is quite complicated. He argues that Christ suffered in reality (ἐν Ἀληθείᾳ) and not just in appearance. And in baptism the candidate has a share (κοινωνία) in these real sufferings of Christ through the sacrament of baptism in which there is an imitation or representation (μίμησις) of these real sufferings. The candidate's imitation in the sufferings, however, do^{es} not mean actual physical suffering on his part. Rather his participation is achieved through an image (ἐν εἰκόνι) in the sacrament. But even though his participation is an imitation, the salvation which he receives is a reality (ἐν Ἀληθείᾳ). So Cyril concludes that the sacrament is the antitype (ἀντίτυπον) of Christ's sufferings.

Let no one then suppose that Baptism is merely the grace of remission of sins, or further, that of adoption; as John's baptism bestowed only the remission of sins. Nay we know full well, that as it purges our sins and conveys to us the gift of the Holy Ghost, so also it is the counterpart of Christ's sufferings. (Myst. Cat. 2.6)

And again,

In order that we may learn, that whatsoever things Christ endured, He suffered them for us and our salvation, and that in reality and not in appearance, we also are made Partakers of His sufferings.... For upon Christ death came in reality, for His soul was truly separated from His body and His burial was true, for His holy body was wrapt in pure linen; and every thing happened to him truly; but in your case only the likeness of death and sufferings, whereas of salvation, not the likeness, but the reality. (Myst. Cat. 2.7)

Cyril then not only shows that the sacrament confers saving grace but also how this is so, that is, the passion of Christ is imitated in an image (μίμησις ἐν εἰκονί).²⁹

29. Riley, op. cit., pp. 233-241, argues that Cyril at this point turns away from mystagogy to theology, explaining "how the neophyte is actually conformed sacramentally to the passion, death and resurrection of Christ." He agrees that the font evokes the image of death but criticizes Cyril when he says that the font bears the image of crucifixion. This goes beyond the limits of mystagogy. In Riley's view the influence of the locale is the major factor in this development of Cyril's thought. So Cyril presents "theological meaning of how baptism is a sharing in Christ's sufferings" and does not develop the thought of coming out of the pool as a sign of resurrection.

Cyril in his understanding of the baptismal rite emphasizes the reality of Christ's sufferings and in the sacrament itself he suggests that the suffering, death and resurrection of Christ are somehow present. He speaks of a sacramental re-enactment of the historical event of Christ's passion, burial, crucifixion and resurrection. The candidate imitates the historical event by re-enacting it. But in no way is the death of Jesus actually repeated, as it was a once-for-all event. Yet the candidate receives the full reality of the salvation won by Christ. Baptism is thus an imitation of the burial of Christ and a sharing in his sufferings.

What then is the basis of this interpretation of the baptismal rite? Cyril lays a christological foundation. For him, the key to the understanding of the baptismal act is to be found in Christ's life, death and resurrection which was his baptism, that is, Christ's own baptism is the key to the meaning of the baptism which the neophytes have undergone. In the New Testament, the Synoptic evangelists make it clear that Christ's baptism prefigured the rest of his ministry. Jesus himself referred to his death as a baptism (cf. Mk. 10.38; Lk. 12.50) and his baptism in the Jordan foreshadows his death on the cross.

Cyril himself refers in several instances to the importance of Christ's baptism in the Jordan. When the

Lord was baptized in water he hallowed baptism.

Jesus sanctified baptism when He Himself was baptized. If the Son of God was baptized, can anyone who scorns baptism pretend piety? Not that He was baptized to receive the remission of sins - for He was without sin - but being sinless, He was nevertheless baptized that He might impart grace and dignity to those who receive the sacrament. (Cat. 3.11)

Again, Cyril notes that Jesus did not begin preaching until he had been baptized, i.e., until he had been anointed with the Spirit who descended upon him in the Jordan (Cat. 3.14). It was thus important that Christ sanctified baptism by being baptized in the Jordan, because without baptism there is no salvation (cf. Cat. 3.10).

It was essential that God became incarnate, that Jesus was born of the Spirit. "For if Christ is God, as He truly is, but did not assume manhood, then we are strangers to salvation" (Cat. 12.1). As God incarnate the climax of Christ's ministry was his death on the cross, which, for Cyril, "has led into light those who were blind through ignorance, has loosed all who were held fast by sin, and has ransomed the whole world of men" (Cat. 13.1).³⁰ Every

30. Cf. Cyril's opening lecture (Procat. 1) where he refers to the catechumens as φωτισόμενοι (those soon to be enlightened). In the early church, baptism was commonly understood as enlightenment (Heb. 6.4; 10.32; cf. 1 Pet. 2.9) and often the newly-baptized carried a lighted taper, a symbol of their illumination, having died and risen with Christ in baptism, as they entered the church for their

detail of Christ's passion was real and his crucifixion was real (cf. Cat. 13.4). "Being Himself God, He endured to suffer these things at the hands of men ..." (Cat. 13.13). However, when the neophyte is baptized (crucified with Christ), his death, as has been said, is not a physical death, neither is his suffering real but in likeness so that the neophyte's regeneration is the sacramental re-enactment of Christ's life, death and resurrection. Yet his salvation is real. Cyril thus understands Jesus' baptism in the Jordan to point back to his birth and forward to his sacrificial death. Torrance writes:

Jesus himself linked his baptism in the Jordan with his death on the cross, and interpreted his whole life and ministry as the baptism with which he was being baptised, identifying its completion with his passion. Hence as his death drew near, he spoke of himself as the Son of Man who had come not to be served but to serve and give his life as a ransom for many and in the Last Supper solemnly inaugurated the New Covenant in his blood for remission of sin. Thus his "baptism" and his "cup" both spoke of his sacrificial life and death into which he had been consecrated in the Jordan. 31

The true meaning of baptism is thus found in Christ. And Cyril avoids the error of describing baptism

first communion. See T. Halton, "Baptism as Illumination," Irish Theological Quarterly, 32 (1965), pp. 28-41.

31. T.F. Torrance, "The One Baptism Common to Christ and His Church", Theology in Reconciliation (London: Chapman, 1975), p. 85.

in terms of itself, i.e., in terms of its performance or in a subjective sense in terms of the person being baptized. He sees the whole life, death and resurrection of Christ as his baptism, relating it both to our baptism into Christ and to his baptism in the Jordan (cf. Myst. Cat. 2.6).

The baptismal font is understood as the "Christ-bearing waters" (Procat. 15) and Cyril states that Christ "imparted of the fragrance of His Godhead to the waters" (Myst. Cat. 3.1), when he was washed in the river Jordan. Thus the core of Cyril's understanding of baptism is christological.

Cyril therefore is aware that baptism confers new life on the candidate. The neophyte was buried with Christ in death, he has risen with Christ in resurrection, i.e., the Christian has risen with Christ to new life. And so the symbol of being born into newness of life is related to the baptismal picture of rising with Christ. Baptism gives a share in the resurrection of Christ and this rising with Christ is understood to be a new birth. The baptismal resurrection of the "new man" following the baptismal death of the "old man" is, in its newness, understood then as a recreation, or regeneration. The baptismal bath now not only represents the grave but also the womb from which a new born child emerges. Therefore Cyril states the paradox of death and resurrection; the candidate died but at the same time was born again.

And what Solomon spoke of others will suit you also; for he said, "There is a time to bear and a time to die" (Eccles. 3.2); but to you, on the contrary, the time to die is also the time to be born; and one and the same season brings about both of these, and your birth went hand in hand with your death.
(Myst. Cat 2.4)

(vi) The White Garment

After baptism the neophyte was clothed in a white robe.

But now, having put off thy old garments, and put on those which are spiritually white, thou must be continually robed in white; we mean not this, that thou must always wear white raiment; but with truly white and glistering and spiritual attire, thou must be clothed withal, that thou mayest say with the blessed Esaias, "My soul shall be joyful in my God, for He hath clothed me with the robe of gladness" (Isa. 61.10, LXX). (Myst. Cat. 4.8)

Obviously, this was a practical necessity but it also had the far deeper significance of a symbol of union with Christ. It is an extension of baptism as conformity to the resurrection of Christ.

Having been "baptized into Christ", and "put on Christ" (1 Cor. 11.2), ye have been made conformable to the Son of God; for God having predestinated us to the adoption of sons (Gal. 3.27), made us "share the fashion of Christ's glorious

body" (Phil. 3.21). (Myst. Cat. 3.1)

As well as union with Christ the white robe also symbolized that the neophyte had been cleansed from all sin, that is, he had been transformed in the baptismal bath, and now displayed outwardly in his dress the inner state of his radiant soul. So having had his life purified in the pool, he has indeed become a partaker of the divine nature (2 Pet. 1.4; cf. Myst. Cat. 4.3).

Thus once baptized the neophytes move in the church like stars "bright in their outward man and radiant in [their] souls" (Procat. 15). To put on Christ, then, is to be associated with Christ as the new Adam, the new man.

(vii) Chrism

On their emergence from the baptismal pool the neophytes are anointed with perfumed oil which is called μύρον. Cyril takes a whole sermon (Myst. Cat. 3) to explain the ceremony. For him, this sacramental act represents the anointing of Jesus by the Spirit at his baptism and symbolizes a particular communication of the Holy Spirit to the neophytes.

The Christian, through baptism, has been made conformable to the full image of Christ. The neophyte can

be called a "Christ" because he is an "anointed" one. For Cyril, the scene at the Jordan when Jesus was anointed with the Holy Spirit is re-enacted in the anointing of the neophyte.

Now ye are made Christs, by receiving the emblem (ἄντίτυπον) of the Holy Ghost; and all things were in figure (εἰκῶν) wrought in you, because ye are figures of Christ. He also bathed Himself in the river Jordan, and having imparted of the fragrance of His Godhead to the waters, He came up from them; and the Holy Ghost in substance lighted on Him, like resting upon like. In the same manner to you also, after you had come up from the pool of the sacred streams, was given the unction, the emblem of that wherewith Christ was anointed; this is the Holy Ghost. (Myst. Cat. 3.1)

So the neophyte receives in the sacrament a sign (ἄντίτυπον) which makes present an aspect of Christ's incarnate life in which he shares.³² It is Cyril's contention that all rites have a symbolic meaning. As Christ came out of the waters of the Jordan and received the Holy Spirit, so in the same way the neophyte was anointed in a manner corresponding with Christ's anointing and he, too, has received the Holy Spirit.³³

32. For example, baptism symbolizes Christ's sufferings and makes them present and the eucharist does the same for Christ's body and blood (cf. Myst. Cat. 2.5; 5.20).

33. Cyril repeatedly contrasts signs with realities (cf. Myst. Cat. 1.3; 2.5, 6, 7; 3.1, 2, 6; 4.3; 5.20). Τύπος literally means a stamp or dye; ἄντίτυπον the impression

The perfumed oil of anointing was applied to the forehead, ears, nostrils and breast of the newly-baptized (Myst. Cat. 3.4). Cyril explains the symbolic meaning of each using an appropriate passage of Scripture. With the anointing of the forehead the neophyte is "delivered from shame" and restored to the image of God and thus mirrors the glory of God (2 Cor. 3.18). With the anointing of the ears the neophyte becomes "quick to hear divine mysteries" and thus adept at divine communication (Isa. 50.4). The nostrils are anointed that the neophyte may become to God "a sweet savour of Christ" (2 Cor. 2.15). And having been anointed on his breast the neophyte can engage in warfare like Jesus because he has donned the armour of God (Eph. 6.11, 14). The anointing of each part of the body is to be associated with Christ's mission. The neophyte is therefore captured by the Spirit that he should become an apostolic instrument of God.

The question of whether the anointing is equivalent to confirmation has been vigorously debated and will be touched upon later, but we consider this to be an unjustifiable conclusion.³⁴ Cyril cites 1 John 2.20-28 in

it produces. He tends to use the terms *τύπος* and *ἀντίτυπος* more as synonymns than correlatives so, for example, in Myst. Cat. 2.7, he refers to the symbolic imitation of Christ's passion which in reality has a salvific effect, or in Myst. Cat. 5.20, the symbol is the sign of body and blood and the reality the body and blood of Christ.

34. Gifford, op. cit., pp. xxxff.; cf. J.N.D. Kelly, Early Christian Doctrines (4th ed.; London: Black, 1968), pp. 432ff.

order to explain that the communication of the Holy Spirit is an anointing from the Holy One. He uses a play on the words - Christ, Christian, chrism - to show that the Holy Spirit is the Spirit of Christ. Thus the Christian becomes another "Christ".

When ye were counted worthy of this Holy
Chrism, ye are called Christians,
verifying also the name by your new
birth. (Myst. Cat. 3.5)

This understanding is developed by Cyril from the scene at the Jordan, where Christ is anointed by the Spirit after his baptism. The oil becomes the mediating point between Christ and the Christian.

The anointing brings about an inner change in the neophyte. At the same time it involves him in the mission of Christ. Indeed it is already the first fruits of a gift which must be utilized in a mission by the Christian. As Christ undertook his mission under the anointing of the Spirit, so, too, the neophytes share Christ's anointing and his eschatological mission (cf. Jn. 4.34-38). Their anointing signifies their union with Christ. Therefore having put off the old man and put on the new man and received the Holy Spirit, even as Jesus received the Spirit at his baptism in the Jordan, the neophytes have now been so radically transformed, that they now appear as "Christs" on the earth with the ability and authority,

through the indwelling Spirit, to continue Christ's mission. The post-baptismal anointing is thus about the perfection of the neophyte's transformation into a "Christ".³⁵

(viii) Entry into the Church

With the baptismal act and the anointing completed, the candidates were allowed to enter into the blessing of full membership of the church. They made their way carrying lighted tapers from the Baptistry into the church to receive their first communion. As they entered the church they were welcomed by the words of Psalm 32:

Even now let there ring in your ears
that excellent sound which you shall
hear when the Angels, celebrating your
salvation chant: "Blessed are they
whose iniquities are forgiven."
(Procat. 15)

(3) Ambrose of Milan (A.D. 339-397)

Ambrose in his treatises instructs the newly-baptized (νεοφώτιστοι) on the significance of their

35. "Perfecting" (τελείωσις, perfectio) was another name given to the ceremony by Ambrose (De Sacr. 3.8).

baptism into the death and resurrection of Christ. In De Sacramentis he declares baptism to be the counsel of God (2.18). It is a sign of God's grace to man, releasing him from the sentence of death laid at his door through the disobedience of Adam, and thus from his fallen nature and enslavement to sin. In baptism, a man receives the forgiveness of his sins,³⁶ is made a new creature in Christ and is sanctified and sealed by the Holy Spirit. Thus, he recovers the image of God in his own person.³⁷

Ambrose distinguishes the external rite from the grace of God which is present in the sacrament. The catechumens "are taught that the element of the regenerating sacrament was prefigured in the water of the primeval earth over which the Spirit moved; in the Flood; in the cloud-covered sea through which the Hebrews passed; in the water of Marah, sweetened by the mystic wood; in the Jordan, where Naaman washed and was cleansed; in the pool of Bethesda, stirred by the angel. But the water is

36. Kelly, op. cit., pp. 354-355, writes that Ambrose understands that "our personal (propria) sins are to be contrasted with those we inherit (haereditaria); baptism removes the former, but the rite of the washing of the feet the latter (De Myst. 32). In De Sacramentis ... he makes the same curious distinction, stating (3.5-7) that the 'serpent's poison' is done away by the washing of the feet. This hereditary sin, he argues elsewhere (Enarr. in Ps. 48.9), is a wound which makes us stumble, but need cause us no anxiety at the day of judgement; we shall be punished for our personal sins."

37. G.W.H. Lampe, The Seal of the Spirit (2nd ed.; London: S.P.C.K., 1967), pp. 256-257.

nothing in itself" (De Myst. 19).³⁸ He makes it clear that the efficacy of the sacrament comes from the presence of the Holy Spirit in the water (cf. De Myst. 8). Another indispensable factor is the Trinitarian formula, because unless the candidate "is baptized 'in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. 28.19), he cannot receive the remission of sins, nor imbibe the gift of spiritual grace" (De Myst. 20). Through baptism, then, the catechumen becomes a partaker of the grace of God.

He also enjoys a new birth, being renewed by the power of the Holy Spirit, making him a son of God by adoption (cf. De Sacr. 3.3). He dies with Christ in the font and rises to newness of life in the Spirit. Ambrose further distinguishes between the regenerative activity of the Holy Spirit in baptism and the bestowal of his seven-fold gifts in the consignation. However, the sacraments of baptism and confirmation did not become permanently separated in the West until the thirteenth century.³⁹

38. R. Thornton, St. Ambrose: His Life, Times and Teaching, Fathers for English Readers (London: S.P.C.K., 1879), pp. 138-139.

39. A.W. Argyle, "Baptism in the Early Christian Centuries," Christian Baptism, ed. by A. Gilmore (London: Lutterworth, 1959), p. 191. Cf. J.D.C. Fisher, Confirmation Then and Now (London: S.P.C.K., 1978), pp. 126ff.; A.P. Milner, The Theology of Confirmation (Cork: Mercier Press, 1971), pp. 42ff.; M. Perry, ed., Crisis for Confirmation (London: S.C.M. Press, 1967), pp. 45ff.

In baptism, then, Ambrose understands that the water washes the body, while the soul is cleansed by the Spirit.

The Baptismal Ceremony

(i) The Opening

This ceremony was known only in the West and was based upon an incident in the ministry of Jesus when he healed a deaf and dumb man by touching his mouth and ears with saliva, saying, "Ephphatha - Be opened" (Mk. 7.34). The bishop touches the candidate's ears and nostrils repeating the Lord's words. For Ambrose, the ceremony means that the candidate will be able to understand what he hears during his initiation, and will be sensitive to the "aroma of Christ" (2 Cor. 2.15), and thus open to the fruitful reception of the sacraments.

What have we done on the Sabbath? The opening of course. These mysteries of "the opening" were celebrated when the Priest touched your ears and nostrils. (De Sacr. 1.2, 3; cf. De Myst. 4) 40

40. Quotations of De Mysteriis and De Sacramentis are taken from R.J. Deferrari, St. Ambrose: Theological and Dogmatic Works, Fathers of the Church, Vol. 44 (Washington D.C.: Catholic University Press of America, 1963).

It should be noted that Ambrose makes no reference to saliva (or oil) being used in this ceremony; however, it is perhaps unsafe to conclude that it was not in fact used.⁴¹

(ii) The First Anointing

On completion of the "Ephphat^a" ceremony the candidate entered the Baptistry which Ambrose refers to as the "holy of holies" and "the sanctuary of regeneration" (De Myst. 5). At this point the candidate is kept a little way from the baptismal pool (De Sacr. 1.9).

Next the candidate is anointed with oil by a deacon. Ambrose compares him to an athlete rubbed with oil in preparation for a contest. As the oil loosened the athlete's muscles making him supple and quick for his contest, so the anointing prepares the candidate for his combat against the enemy. It acts as a source of strength in his fight against the devil.

You are anointed as an athlete of Christ, as if to contend in the contest of this world. You have professed the struggles of your contest. He who contends has what he hopes for; where there is a struggle, there is a crown. You contend in the world, but you are

41. Cf. E.J. Yarnold, "The Ceremonies of Initiation in the De Sacramentis and De Mysteriis of S. Ambrose," Studia Patristica, 10 (1970), pp. 454-455.

crowned by Christ. And for the struggles of the world you are crowned, for, although the reward is in heaven, the merit for the reward is established here. (De Sacr. 1.4)

(iii) The Renunciation of the Devil and the Alliance with Christ

The candidate has been prepared to renounce Satan and commit himself to Christ. As he faces the West the following questions are put to him: "Do you renounce the devil and his works?" "Do you renounce the world and its pleasures?" To both questions he answers, "I do renounce" (De Sacr. 1.5). The candidate thus rejects Satan and his domain, the world. Ambrose dramatically portrays the renunciation which takes place in "the combat arena" a little way from the font. Having renounced the enemy the candidate turns towards the East. Like Cyril, Ambrose regards Satan as being present to hear his rejection.⁴²

The candidate's rejection of Satan is seen both in the turning of his body from West to East and in his verbal renunciation of the enemy. According to Ambrose, the words of rejection are recorded in the heavenly book (De Myst. 5), and the priests, bishop and deacons are likened to

42. Some commentators argue from a passage in De Mysteriis 7: "Whom you think you should renounce to his face," that the candidate had to spit in the devil's face.

angels who witness the candidate's words (De Myst. 6; cf. De Sacr. 1.6). The candidate's allegiance to Christ is explained in legal and eschatological imagery:

Be mindful of your words, and never let the sequence of your bond be broken.... your surety is held, not on earth but in heaven. Consider where you receive the heavenly sacraments. If the body of Christ is here, here, too, are angels established. "Wheresoever the body shall be, there shall the eagles also be" (cf. Matt. 24.28; Luke 17.37), you have read in the Gospel. (De Sacr. 1.5, 6)

However, the emphasis is on the confrontation with Satan and the rejection hurled in his face. Ambrose uses the type of the Exodus to explain the rite. Like Cyril, he calls it a "figure of holy baptism" (De Myst. 12). So the drama of the renunciation is played out by the neophyte: facing the West he renounces Satan and all that is associated with him, and then faces East in the direction of the baptismal font.

Having entered, therefore, that you might recognize your adversary, whom you think you should renounce to his face, you turn toward the east. For he who renounces the devil, turns toward Christ, recognizes Him at first glance. (De Myst. 7)

According to Riley,⁴³ Ambrose's emphasis is not on Paradise here, but rather on the traditional orientation in prayer

43. Riley, op. cit., p. 82.

which expected the Messiah from the East.

(iv) The Consecration of the Font

Only after the rites of renunciation of the devil and commitment to Christ were the candidates allowed to approach within sight of the font (De Sacr. 1.9). Ambrose, like Cyril, makes reference to the fourth century belief that the water to have its effect must first be consecrated.

You have seen water: not all water cures, but the water which has the grace of Christ cures. One is an element, the other a consecration; one an opus, the other an operation. Opus belongs to water; operation belongs to the Holy Spirit. Water does not cure unless the Holy Spirit descends and consecrates the water. (De Sacr. 1.15; cf. De Myst. 8)

He describes the ceremony by which water is consecrated, speaking of an exorcism and an invocation made by the bishop.

Christ descended; the Holy Spirit also descended. Why did Christ descend first, the Holy Spirit afterwards, when the form and practise of baptism includes this: that the font be consecrated first, then that he descend who is to be baptized? For, when the priest first enters, he performs the exorcism according to the creation of water; afterwards he delivers an invocation and prayer, that the font may

be sanctified and that the presence of the eternal Trinity may be at hand. (De Sacr. 1.18)

And again,

A priest comes; he says a prayer at the font, he invokes the name of the Father, the presence of the Son and of the Holy Spirit; he uses heavenly words. The words are heavenly, because they are Christ's, that we baptize "in the name of the Father and of the Son and of the Holy Spirit"! (Matt. 28.29; De Sacr. 2.14)

The bishop thus consecrates the font by exorcising the water and by offering a prayer for the sanctification of the water by the presence of the Trinity. The bishop also makes the sign of the cross on the water.

For water without the preaching of the cross of the Lord is to no advantage for future salvation; but when it has been consecrated by the mystery of the saving cross, then it is ordered for the use of the spiritual laver and the cup of salvation. (De Myst. 14)

The water, then, has been prepared to receive the candidates. Ambrose makes no mention of the stripping of the candidates in De Mysteriis or De Sacramentis but elsewhere he says that the candidate's descent into the Jordan (i.e., the font) recalls the naked entry into life and his naked departure from it (cf. Enarr. in Ps. 61.32). The candidate thus is ready to descend into the font.

(v) Baptism

The act of baptism is linked with a triple confession of faith. The candidate is asked, "Do you believe in God the Father Almighty?" He replies, "I believe (Credo)" and is immersed. Again he is asked, "Do you believe in our Lord Jesus Christ and in His Cross?" He replies, "I believe" and he is immersed a second time. A third time he is asked, "Do you believe also in the Holy Spirit?" He replies, "I believe" and is immersed a third time (De Sacr. 2.20; cf. De Myst. 28). Then the candidate climbs out of the pool (De Myst. 29).

(a) Conformity to Christ in Death and Resurrection

Ambrose regards the triple immersion as the candidate's burial. He uses Romans 6 to explain this act as a representation of death. The Adam-Christ typology is also used, thus linking Genesis and Romans, to explain that death is the penalty for sin.

In the beginning our Lord God made man so that, if he had not tasted sin, he would not have died the death. He contracted sin; he was made subject to death; he was ejected from Paradise. But the Lord, who wished his benefits to endure and to abolish all the snares of the serpent, also to abolish everything that caused harm, first, however, passed sentence on man; "Dust thou art and into dust thou shalt return" (cf. Gen. 2.7, 15-17; 3.6-24), and He made man subject to death. (De Sacr. 2.17)

Ambrose is arguing that man would have been immortal if he had not sinned, but because of his sin he has been made subject to death. However, although God passed the sentence of death on man, his divine plan has not been destroyed, because death puts an end to man's sin. When a man is dead he can no longer sin. In other words, death is a benefit from God to stop man from sinning and thus return to him his immortality. Man now waits to receive his lost inheritance and his restoration is achieved through the resurrection of Christ. This entire doctrine is based on Pauline teaching in Romans 6. The candidate receives the benefit of Christ's resurrection, and thus his restoration, when he submits himself to the baptismal act. Hence, baptism "is the council of God" (De Sacr. 2.18).

Ambrose explains that when the candidate enters the water he enters his grave.

Yesterday we discussed the font, whose likeness is as a kind of sepulchre into which, believing in the Father and Son and Holy Spirit, we are received and dipped and rise, that is, are resuscitated. (De Sacr. 3.1)

So immersion into the water is immersion into death. Using the Adam-Christ parallel to bring out the meaning of a "spiritual death" and referring to the Baptistry as a tomb, Ambrose shows that the immersion into the water, though not

causing physical death, actually symbolizes the death to sin which God's curse requires so that man might be saved.

For that in this world, also, the grip of the Devil might be loosened, there was discovered how man alive might die and alive might rise again. What is "alive"? That is: the living life of the body, when it came to the font, and was dipped into the font. What is water but of earth? So it satisfies the heavenly sentence without the stupor of death. Because you dip, that sentence is resolved: "Thou art dust and into dust thou shalt return" (Gen. 3.19). When the sentence has been fulfilled, there is opportunity for heavenly benefit and remedy. So water is of earth, but the potentials of our life did not permit that we be covered with earth and rise again from earth. Then earth does not wash, but water washes. Therefore, the font is as a sepulchre. (De Sacr. 2.19)

God therefore has provided a way of fulfilling the sentence without man having to die physically. By employing the biblical theology of death (Rom. 6) and the symbolism of the Baptistry as a tomb, Ambrose presents baptism as a burial with Christ in death (cf. De Myst. 28). His concern is to relate the passion, death and burial of Christ to the baptismal act.

So the Apostle exclaims, as you heard in the reading of the Gospel today, that whoever is baptised is baptised in the death of Jesus (cf. Rom. 6.3). What is "in the death?" That, just as Christ died, so you also taste of death; just as Christ died to sin and lives unto God (cf. Rom. 6.10), so you, too, died to the former allurements of sins through

the sacrament of baptism and rose again through the grace of Christ. So death is, but not in the reality of corporal death but in the likeness. For when you dip, you take on the likeness of death and burial, you receive the sacrament of that cross, because Christ hung on the cross and His body was transfixed by nails. You then are crucified with Him (cf. Gal. 2.29); you cling to Christ, you cling to the nails of our Lord Jesus Christ, lest the Devil be able to take you from Him. Let the nail of Christ hold you, whom the weakness of human condition recalls. (De Sacr. 2.23)

The particular meaning of baptism is contained in the association with Christ's death to sin. Christ dies to sin for humanity; the candidate dies to the allurements of sin through baptism. Christ's death was physical; the candidate's death is spiritual. So burial with Christ in baptism (Rom. 6.3) is a sign of sharing his crucifixion.

Ambrose and Cyril thus share the same burden of representing the sufferings of Christ in the baptismal act. But how does Ambrose relate the candidate's descent into the font to the passion of Christ? He uses an equation of association. He argues that the candidate, when he is immersed, is symbolically associated with Christ in his death and in his crucifixion. His thought here is firmly grounded in the Pauline theology of the union between Adam and Christ, and the baptizand. Like Cyril, he uses the concepts of reality (veritas; ἀλήθεια) and likeness (similitudo; ὁμοίωμα) to represent the candidate's participation in the suffering and death of Christ. So

both share the idea that the candidate's dying with Christ in the baptismal act is sacramentally enacted as an image and likeness (non in mortis corporalis veritate, sed in similitudine; μίμησις ἐν εἰκόνι) of Christ's real crucifixion and death. But whereas Christ dies in reality (in veritate), the candidate dies in likeness (in similitudine). Cyril elaborately works out the candidate's re-enactment of the passion and death of Christ, but Ambrose is content to state an equation of association. Christ's death, whose manner was crucifixion, was death to sin that man might sin no more. And, for Ambrose, the candidate is associated both with Christ's death and the manner of his dying - a crucifixion. Thus Christ really dies, but the candidate dies in likeness, that is, in his immersion into the pool; Christ is really crucified, but the candidate is crucified in likeness, this likeness being "crucis illius ... sacramentum." In baptism then he not only dies with Christ but is crucified with him.⁴⁴

The candidate's statement of belief in the third person of the Trinity receives no particular explanation from Ambrose. Instead, he shifts to a christological interpretation based on the person being baptized (cf. De Sacr. 2.21). The memory of Christ's questions to Peter (Jn. 21.15-18) are evoked; the fallen Peter being the

44. Ibid., p. 254. Riley feels that Ambrose has been unable to give a mystagogical explanation of the candidate's crucifixion with Christ, and has thus passed, like Cyril, from mystagogy into theology.

baptizand who is in sin. However, the triple confession by the candidate becomes the triple assurance of Peter after the fall and the impression given is that Christ is putting the questions to the candidate.

Thus, then, the Father dismisses sin; thus the Son dismisses it; thus, too, the Holy Spirit. But do not marvel that we are baptized in one name, that is, "in the name of the Father and of the Son, and of the Holy Spirit" (Matt. 28.19), because He said one name, in which is one substance, one divinity, one majesty. This is the name of which it is said: "Whereby we must be saved" (Acts 6.12). In this name you all have been saved; you have returned to the grace of life. (De Sacr. 2.22)

Thus the three persons of the Trinity forgive the candidate. But although Ambrose stresses the distinctive action of each person in the Godhead in forgiving the candidate, at the same time, he upholds the unity of the divine action.

Next the candidate comes out of the pool. Ambrose likens this action to the resurrection of Christ (cf. De Sacr. 3.1).

Baptism thus is a sign of conformity to the death and resurrection of Christ. Ambrose concludes that the candidate has been buried with Christ in death which is at the same time an association with Christ's crucifixion and passion. As a result of his baptism the candidate receives

the forgiveness of sins, which Ambrose understands to be the action of the whole Godhead. The christological interpretation of the baptismal act is reinforced by the use of Acts 4.12, noting that the "name" in the formula of baptism contains the power of Jesus, the name by which men are saved. Coming out of the pool represents resurrection and the candidate's new birth.

(b) New Birth

Ambrose brings out more fully the meaning of rebirth. He uses one of Paul's speeches (Acts 13.15-41):

What is regeneration? You have it in the Acts of the Apostles (Acts 13.33), for that line which is mentioned in the second psalm (Ps. 2.7), "Thou art my Son, this day have I begotten thee", seems to refer to the resurrection.... He is also called "the first-born from the dead" (Col. 1.18). So, what is resurrection other than that we rise from death unto life? Thus, then, even in baptism, since it is a likeness of death, undoubtedly, when you dip and rise again, it becomes a likeness of resurrection. Thus, according to the interpretation of the Apostle (cf. Rom. 6.3-11) just as that resurrection was a regeneration, so that resurrection from the font is a regeneration. (De Sacr. 3.2)

He thus attaches two possible meanings to Christ's resurrection. It affirms his sonship by being his birth as the Son of God, i.e., "the first-born from the dead", and it also represents a new birth which is valid not only for Christ but for the whole human race. Again, using the

Adam-Christ parallel, Ambrose explains that the candidate participates in this regeneration which is symbolized in his rising from the font. The candidate's emergence from the font is his rising from the tomb which is his regeneration. He explains how this is regeneration as follows:

But why do you say that you dip in water? ... we read ... "Let the waters bring forth creatures having life" (Gen. 1.20, 21), and creatures having life were born. They indeed were in the beginning of creation, but for you it was reserved for water to regenerate you into grace, just as water generated other creatures into life. (De Sacr. 3.3)

As the creatures were born in water in the natural creation, likewise the candidate has been reborn in the baptismal waters through God's word in this supernatural creation. It is a transformation which reaches out to the whole creation. It has already been said that death is God's gift to man in order that he can work out the sentence against him. Similarly, as the chaos of the waters of creation brought forth natural life, so the waters of the font, symbolizing death, paradoxically are able to bring forth supernatural life, that is, the waters of death become the waters of regeneration.

Ambrose sees the resurrection of Christ as the "birth" of the new birth. To clarify the point he makes

reference to how Christ was generated in his mother's womb.

We confess that Christ the Lord was conceived of a Virgin and we deny the order of nature. For Mary did not conceive of man, but received of the Holy Spirit in her womb, as Matthew says: "She was found with child of the Holy Spirit" (Matt. 1.18). If, then, the Holy Spirit coming upon the Virgin effected conception, and effected the work of generation, surely there must be no doubt that the Spirit, coming upon the font, or upon those who obtain baptism, effects the fruit of regeneration. (De Myst. 59)

As the Holy Spirit came over Mary and effected generation in her womb in a supernatural way, so the font acts as a mother's womb from which the Holy Spirit can bring forth a new creature in a miraculous way (cf. De Sacr. 4.15-16).

Ambrose therefore sees the resurrection of Christ as the birth of the new Adam, as Christ's "birth" as the Son of God. He uses this as his point of departure for the mystagogy of baptism as a second birth. The idea is that the font as a womb produces a supernatural birth, and the recreation of the candidate is effected by God's word through the power of the Holy Spirit. The font receives the power to beget new birth through the invocation of the Holy Spirit.

(vi) The Second Anointing

This anointing took place immediately after the act of baptism. The neophytes on coming out of the pool approached the bishop (De Myst. 3.1)

God the Father Almighty, who regenerated you by water and the Holy Spirit and forgave you your sins, Himself will anoint you unto life everlasting.

The candidates were anointed for eternal life; their anointing with chrism being regarded as a sign of their regeneration.

You receive myrrh, that is, ointment upon the head. Why upon the head? Because "the eyes of a wise man are in his head", Solomon says (Eccl. 2.14). For wisdom without grace grows cold, but when wisdom has received grace, then its work begins to be perfect. This is called regeneration. (De Sacr. 3.1)

Grace therefore comes to the seat of natural wisdom and a more perfect form of life begins, i.e., a regeneration.

The ointment⁴⁵ itself was a symbol of the resurrected Christ who was drawing the candidate from temporal life to eternal life. The anointing, further,

45. The material used was not olive oil as for first anointing, but a mixture of olive oil and perfume which was called "chrism".

signified the consecration of the newly-baptized who have a place in the priestly body of the church, that is, it symbolizes their participation in the kingdom of God and in the priesthood.

"But you are a chosen generation, a royal priesthood, a holy nation," says the Apostle Peter (1 Pet. 2.9). Everyone is anointed into the priesthood, is anointed into the kingdom, but the spiritual kingdom is also a spiritual priesthood. (De Sacr. 4.3; cf. De Myst. 30)

The ceremony thus symbolizes eternal life and the royal priesthood. Ambrose speaks of the anointing without making reference to any communication of the Holy Spirit. For him this anointing simply unfolds the meaning of the baptismal bath.

(vii) The Washing of the Feet

This rite has no counter part in Cyril, and Ambrose states explicitly that it was not practised in Rome. However, it was possibly practised in Turin, in Gaul, in North Africa and possibly in Syria.⁴⁶ John 13 was read (De Sacr. 3.4) and in the ceremony the neophytes were exhorted to perform humble service (cf. Jn. 13.14). The bishop began the washing of the neophytes' feet and the

46. Cf. Yarnold, op. cit., p. 460.

deacons completed the ceremony. Ambrose believed that the ceremony had a sacramental efficacy and gave the neophyte protection against the propensity to sin which had been inherited from Adam (De Sacr. 3.7).

(viii) The White Garment

After the ceremony of foot-washing the neophyte received a white garment. This was the custom in both the East and the West during the fourth century. In the East, the custom was that the new Christians wore their white garments during the Easter period until they took their place among the faithful. Ambrose recalls the shining garments of the transfigured Christ.

After this you received white garments as a sign that you had put off the covering of sins, and had put on the chaste robes of innocence ... For he who is baptized is seen to have been cleansed both according to the law, because Moses sprinkled the blood of the lamb with a bunch of hyssop (cf. Exod. 12.22); according to the Gospel, because the garments of Christ were white as snow (cf. Matt. 17.2), when in the Gospel He showed the glory of His Resurrection. (De Myst. 34)

(ix) The Spiritual Seal

The ceremony of the spiritual seal (spiritale

signaculum) is introduced after the foot washing.

There follows a spiritual sign which you heard read today, because after the font there remains the effecting of perfection, when at the invocation of the priest the Holy Spirit is poured forth, "the spirit of wisdom, and of understanding, the spirit of counsel, and of virtue, the spirit of knowledge, and of godliness, the spirit of holy fear" (Is. 11.2, 3), as it were, seven virtues of the Spirit. (De Sacr. 3.8)

The ceremony conveyed a special outpouring of the Holy Spirit and was regarded by Ambrose as necessary for the candidate's perfecting. The neophyte received the sevenfold gift of the Spirit (Isa. 11.2, 3; cf. De Sacr. 3.9-10), which was communicated to him at the invocation of the bishop.

Ambrose explains the ceremony further, calling it a "consignation" (De Sacr. 3.10; cf. De Myst. 42). His intention is to show, in a deeper way, the neophyte's conformity to Christ. He explains that the "consignation" is the completion of the initiation rite and refers the action of sealing the candidate back to the crucifixion and resurrection of Christ. The "consignation" is actually an act of Christ himself.

God the Father anointed you, and the Lord sealed you and placed the Holy Spirit in your heart (cf. 2 Cor. 1.21, 22). Therefore, you have received the Holy Spirit in your heart. Take another example, as the Holy Spirit is in the

heart, so also is Christ in the heart.
How? You have this in the Canticle of
Canticles, Christ saying to the Church:
"Put me as a seal upon thy heart, as a
seal upon thy arm" (Cant. 8.6).
(De Sacr. 6.6)

It is the Lord then who sealed the neophyte and in the action of sealing he put the Holy Spirit into the neophyte's heart. However, the Spirit is the Spirit of Christ: "as the Holy Spirit is in the heart, so also is Christ in the heart." And by citing the Song of Songs Ambrose explains that the spiritual seal has effected the mystical union of Christ and the Christian.

He continues by explaining that the "consignation" takes the form of signing the neophyte with a cross (on his forehead).

Therefore God anointed you, Christ sealed you. How? Because you were sealed unto the form of the cross itself, unto his passion. You received the seal unto His likeness that you may rise again unto His form, may live unto His figure who was crucified to sin and liveth to God. And your old man is dipped in the font, was crucified unto sin, but rose again unto God.
(De Sacr. 6.7)

The spiritual sealing is thus referred back to the crucifixion and resurrection of Christ and not to the Jordan or anointing as in Cyril's mystagogy, and in this way Ambrose removes the difficulty of how the ceremony

confers the Holy Spirit who has already been bestowed in the baptismal pool. This particular communication of the Holy Spirit is in no way a separate event from the baptismal act, since in the baptismal formula the impartation of the Holy Spirit is indicated. And just as in baptism when the name of the Trinity was invoked there was one operation, so, too, in the sealing of the candidate there is a unity of operation, i.e., one sanctifying action.

The sealing is through the cross and resurrection of Christ to new life in the Spirit, who now lives in the neophyte, who now lives for God as Christ did (cf. Rom. 6.4, 6, 10). For Ambrose, it is something particular and distinct (cf. De Sacr. 6.8). The neophyte receives something special when he receives the spiritual seal which is understood as a particular outpouring of the Holy Spirit at the invocation of the bishop, conforming him in a deeper way to Christ. He is given the sevenfold gift of the Holy Spirit whose effects are seen in various ways, such as, perfecting, confirming, giving divinity and spiritual perception, an anticipation of heaven and strength against the devil. The sealing is the work of the Trinity. Ambrose therefore contests the view of the Arians and asserts in an apologetic manner the unity of operation of the Godhead in the sacramental action (cf. De Sacr. 6.10). Yet, in a special way, it is Christ who seals the neophyte and gives to him the Holy Spirit. The "consignation" thus

completes the initiation rite and the candidate's spiritual endowment.

(x) Entry into the Church

The candidates are now for the first time allowed to participate in the eucharist. They come to the altar dressed in their white robes which signify their participation in the resurrection and ascension of Christ. They are now living, in intimate communion with Christ, a life which reflects the image of God which has been restored through baptism. They are the bride of Christ (cf. De Myst. 37), a sign of beauty in the Lord's eyes, because of the grace of baptism.

You have come, then, to the altar; you have received the grace of Christ; you have obtained the heavenly sacraments. The Church rejoices in the redemption of many, is glad with spiritual exultation that the members of her household are at hand dressed in white. You have this in the Canticle of Canticles. Rejoicing, she invokes Christ, having prepared a banquet, which seems worthy of heavenly feasting. And so she says: "Let my beloved come into His garden and eat the fruits of His apple trees" (Cant. 5.1). What are these apple trees? You were made dry wood in Adam, but now through the grace of Christ you flower as apple trees. (De Sacr. 5.14)

The neophytes in their white garments are thus like apple trees in bloom. They are the familia candidata

standing in white robes before the altar, formerly black with sin, but now white by the grace of baptism. They once were dead wood in Adam, but now the dead wood has blossomed having been irrigated by the waters of baptism.

The Lord Jesus himself invited by the zeal of such great love, by the beauty of elegance and grace, because now the sins of defilement were among the baptized, says to the church: "Put me as a seal upon thy heart as a sign upon thy arm" (Cant. 8.6), that is, "Thou art elegant, my beloved, thou art all fair, nothing is lacking to thee. Place me as a seal upon thy heart; that thy faith may shine and bring forth the fulness of the sacrament. Let your works also shine and bring forth the image of God, according to whose image you were made." (De Myst. 41)

Christ is thus attracted by the beauty of the neophytes as they are admitted to the eucharist. The neophyte is now mystically united with Christ and his conduct will be Christ-like.

(4) A Comparative Summary of Cyril of Jerusalem
 and Ambrose of Milan

The mystagogical writings of Cyril and Ambrose reveal a remarkable similarity in both their structure and their interpretation of the baptismal rite as it was known in the fourth century. Both writers convey the meaning of

the baptismal act to the neophytes by outlining the rites of renunciation and profession, discussing the baptismal act proper and explaining the post-baptismal rites. Both begin their ceremonies in the vestibule of the Baptistry (Myst. Cat. 1.2; De Sacr. 1.4) and agree that the baptized, upon whom Christ bestows the grace of baptism, are the faithful (πιστοῖς , fideles).

How great a dignity the Lord confers upon you in transferring you from the rank of catechumens to that of the faithful. Paul the Apostle indicates when he says: "God is faithful, by him you have been called into fellowship with his Son, Jesus Christ" (1 Cor. 1.9). (Cat. 5.1, cf. 1.4)

For in the Christian man faith is first. Thus, even in Rome they are called "the faithful" who have been baptized, and our father Abraham was justified by faith, not by works. (De Sacr. 1.1)

(i) The Opening

The "Ephphat^a" ceremony, based on the incident in Mark 7.34, is in Ambrose alone. In the ceremony the candidate receives the ability to understand that which he will hear during the act of baptism. After the ceremony the candidate enters the Baptistry (i.e., the ceremony had taken place at the door of the Baptistry). Both writers give a special significance to the Baptistry. It is referred to as "the entrance hall to the king's house" by

Cyril (Procat. 1), while Ambrose calls it "the holy of holies", "the sanctuary of regeneration" (De Myst. 5).

(ii) The Renunciation of the Devil

The candidate faces the West and renounces Satan and all that is associated with him. Both Cyril and Ambrose maintain a dramatic structure, understanding Satan to be actually present to hear his rejection. Cyril instructs the candidate to renounce Satan, his works, his pomp and his worship (Myst. Cat. 1.4-8), whereas in Ambrose the candidate renounces the devil and his work, the world and its pleasures (De Sacr. 1.5).⁴⁷ Moreover, Ambrose informs the neophyte that his words of renunciation are recorded in "the book of the living" (De Myst. 5). Cyril explains that the West is the source of darkness and the abode of the devil (Myst. Cat. 1.2, 4) who has sought to harm the candidate (cf. 1 Pet. 5.8-11).

The candidate next turns to the East and pronounces his victory in Christ, his deliverance from slavery to freedom, his movement from darkness to light. The physical turning which Cyril describes represents the

47. M.-E. Boismard, "I renounce Satan, his Poms and his Works," Baptism in the New Testament. A Symposium, trans. by D. Askew (London: Chapman, 1964), pp. 107-112, explains the origins of the rite of the renunciation of Satan.

candidate's turning from evil to good works and his acknowledgement of Christ as Lord. The candidate thus breaks the covenant with hell. The same dramatic structure is in Ambrose. On the one side there is Satan; on the other is Christ (De Myst. 7).

The biblical typology of the Exodus of the children of Israel from Egypt is used by both theologians to explain the rite (cf. 1 Cor. 10.1-5).⁴⁸ Like Cyril, Ambrose calls it "a figure of holy baptism" (De Myst. 12; Myst. Cat. 1.3), but, unlike Cyril, he applies the figure to the baptismal bath itself (De Sacr. 1.2). The candidates are freed from their enslavement to Satan (Pharaoh) and their bondage to sin.

(iii) Allegiance to Christ

The complement of the renunciation of the devil is the pact with Christ. In Cyril this takes the form of a profession of faith (Myst. Cat. 1.9). The candidate has turned from the West and now faces Christ, the source of light, in the East before making his confession. Ambrose, too, directs the candidate to turn to the East (De Myst. 7) which was traditionally understood to be the location of Paradise.

48. Cf. J. Daniélou, From Shadows to Reality (London: Burns and Oates, 1960), pp. 153-226.

Both writers, then, have a similar understanding of the rites of renunciation and profession, although Cyril gives the more detailed explanation. The neophytes turned towards the sun going down in the West and renounced evil and the darkness and then after the night, as it were, they turned towards the sun in the East. Cyril relies on Pauline theology using Romans 6 and Colossians 2 to convey his meaning. The emphasis given to the baptismal rite is that the candidates renounce the kingdom of darkness and enter into the kingdom of God. Christ therefore has liberated the neophyte, but more than that, Christ has come in such a way as to destroy utterly the power of death. Baptism thus involves the destruction of evil. Both Cyril and Ambrose dramatize this effect of baptism in the breaking of the pact with Satan and the powers of darkness and the commitment to Jesus Christ which is represented as an entrance into Paradise.⁴⁹

Both the gesture of turning and the spoken word emphasize the candidate's confrontation with Satan and his rejection of all that is inconsistent with faith. The candidates are now ready to draw near to the baptismal pool.

49. Cyril, Myst. Cat. 1.8, notes the possibility of a person who, having renounced evil, falls back into his old ways. Such a person will find the enemy more bitter than ever before.

(iv) The First Anointing

During his initiation the candidate was anointed more than once. Three classes of anointing can be distinguished: a pre-baptismal anointing with olive-oil for the purpose of strengthening and exorcism, another less determinate anointing and a post-baptismal anointing with chrism to confer the Holy Spirit. Whereas Cyril places the first anointing after the rites of renunciation and profession, Ambrose places it before them.

According to Ambrose, the anointing gives the candidate strength for his combat with the devil. He uses the image of the oiling of the athlete which gave him increased strength and agility for his combat in the arena. Within this sporting imagery there is also the idea that the successful athlete receives a crown. It is Christ who waits in heaven to crown the neophyte (De Sacr. 1.4; cf. 1 Cor. 9.24-25). The metaphor is expanded further when it is realized that the anointing took place a little way removed from the font. The picture is that of a small arena formed for face to face combat with the enemy.

For Cyril, the oil suggests the symbolism of the olive tree. The anointing confers a share of the richness of Christ, the true olive tree (Myst. Cat. 2.3). It also acts as a preservative, as in Ambrose, protecting the neophyte against corruption and decay, thus removing his

weakness of mortality and corruptibility.

However, the root of the pre-baptismal anointing is fundamentally its exorcistic character. For Cyril, the candidates are "ethically sick". The anointing heals them and releases them from all sin, which Cyril views as a sickness of the soul. So the oil has the power to cleanse from all sin. It also scares away the devil, thus underscoring the rite of renunciation.

(v) Stripping

At this point in the ceremony the candidates naturally removed their clothing in preparation for their triple immersion in the baptismal pool. Ambrose rather delicately makes no mention of the stripping in De Mysteriis and De Sacramentis but obviously the candidates would have had to remove their garments (cf. Enarr. in Ps. 61.32).

Cyril, on the other hand, has no inhibitions about mentioning the candidates' nakedness and interprets it as the neophyte's imitation of Christ on the cross. With the removal of their garments they discard the old man and his sinful habits, which are symbolized by their dirty clothing (cf. Cat. 3.2). So standing naked the candidate need feel no shame, since he resembles Adam in his innocence in the

garden of Eden. For Cyril, baptism is the gateway to Paradise (Procat. 15) and the Baptistry symbolizes the garden of Eden (Myst. Cat. 2.1), into which he desires to lead the candidates (Myst. Cat. 1.1). The candidate's nakedness is thus a return to innocence and an intimate trust in God.

However, the most important aspect of the candidate's nakedness is his association with Christ who hung naked on the cross (Myst. Cat. 2.2). On the cross Christ spoiled all principalities and powers by his nakedness, overcoming all the forces that work against man. The stripping off of Christ's garments symbolized the stripping away of the authority of these evil powers which are a reflection of the sinfulness of man. By stripping off his garment of sin and death the candidate is preparing for life. The devil and the old man with his deceits and corruption are being discarded. The candidate is thus making ready to enter into a new realm of existence, which Christ has inaugurated through his humiliation on the cross.

(vi) The Blessing of the Font

In the fourth century this rite was deemed necessary because the water had to be consecrated if it was to have the desired effect (cf. De Sacr. 1.15). First the

devil had to be driven out of the waters by an exorcism, then the bishop invoked the Trinity to become present in the waters (cf. De Sacr. 1.18). So the consecration of the font brought the Holy Spirit down into the water, giving it a supernatural effect. However, the invocation, which was also in the other sacraments, was not always addressed to the same person. For example, sometimes the whole Trinity was invoked (Myst. Cat. 1.7; De Sacr. 1.18), and at other times only the Father (Myst. Cat. 5.7), or the Holy Spirit himself was invoked (Myst. Cat. 3.3; cf. De Sacr. 6.5). Thus, in baptism, we are called by the Father, we are crucified with the Son and we receive the Holy Spirit.

(vii) Baptism

Usually the candidate was waist deep in water at baptism and was immersed by bowing forward with the bishop's hand pressing on his head. The general practice was to dip⁵⁰ the candidate three times in the water. For

50. Riley, op. cit., p. 214, says that "A. Stenzel has adequately outlined the general mystagogical interpretation of the baptismal act as that of a purifying bath of water. The word 'baptize (βαπτίζω)' itself is already a pre-Christian word meaning 'to dip in water', in order to achieve, for example, purification from cultic uncleanness. In its basic liturgical understanding in the NT, the word 'baptize' cannot be said to mean anything more than this: going into water and coming out of water as the indispensable movement in order to achieve a purificatory washing." Cf. W.J. Bausch, A New Look at the Sacraments (West Mystic, Ct.; Twenty-Third Publications, 1977), pp. 41f.; L. Brockett, The Theology of Baptism (Cork: Mercier

Cyril and Ambrose the great mystery of baptism took place in Easter week. The sacrament was interpreted using the Pauline paschal doctrine of baptism, i.e., baptism was understood as conformity to Christ in his death and resurrection. A secondary motif, perhaps more prominent in Ambrose than in Cyril, was that of baptism as a new birth.

Both writers have a very similar interpretation of the sacrament even though they differ in their explanation of the details of the triple immersion. For example, Cyril departs from the traditional symbolism of the triple immersion as trinitarian, interpreting it as representing the three days when Christ inhabited the nether regions of the earth. During this period in the bowels of the earth Christ bound all principalities and powers and on resurrection morning "led captivity captive" (Eph. 4.8). Christ died and was buried for three days. The candidate is led to the baptismal font, symbolizing the tomb, and is immersed in the water three times, and thus re-enacts the burial of Christ (cf. Myst. Cat. 2.4). Ambrose, on the other hand, interprets the baptismal act using the trinitarian formula. The candidate confesses his faith in the Father and in the Son and in the Holy Spirit in his immersion which symbolizes his death and crucifixion with Christ and his cleansing from sin.

Press, 1971), p. 62; M. Wiles, The Christian Fathers (London: S.C.M. Press, 1977), pp. 110-112; G. Wainwright, Christian Initiation (London: Lutterworth Press, 1969), pp. 13f., 52.

Both Cyril and Ambrose understand the candidate's emergence from the pool as representing his resurrection with Christ. So baptism is not only a washing but also the burial of the old man which comes prior to the candidate's new birth.

Furthermore, Cyril and Ambrose show a strong similarity in their theologies of baptism as conformity to the death and resurrection of Jesus Christ. Relating the passion of Christ with the sacramental action, they show that in the baptismal act the candidate's death is symbolized by descending into the water-tomb: he puts off the old man and puts on the new man. Both show how the sufferings of Christ are related to the sacrament and the candidate's death. For Cyril baptism is a counterpart (ἀντίτυπον ; figura) of Christ's sufferings, that is, the sacramental action represents in an image (μίμησις ἐν εἰκόνι) of this suffering . Through the medium of this image, even though the candidate does not suffer, he can participate in the sufferings of Christ. Ambrose comes very close to Cyril's attempt to show "representation through image" in his phrase "non in mortis corporalis veritate, sed in similitudine." Thus the concepts of reality (veritas; ἀλήθεια) and likeness (similitudo; ὁμοίωμα) are the same, but Ambrose, unlike Cyril, does not give an elaborate explanation of how the act of baptism is μίμησις ἐν εἰκόνι . He turns to that which preceded the death of Christ, namely, his crucifixion, and simply

states "crucis illius accipis sacramentum."

The candidate is involved in the historical reality of Christ's passion, death, and resurrection in the baptismal act by immersion. Using the Pauline theology of Romans 6, Cyril and Ambrose teach that as Christ died so too the candidate died. However, Christ died in reality (ἐν ἀλήθειᾳ; in veritate), whereas the candidate dies in likeness (ἐν εἰκόνι ; in similitudine). Likewise Christ was really crucified, but the candidate is crucified in likeness. Christ's death was a death to sin, i.e., of the old Adam, and its manner was a crucifixion since he shares the sin of Adam. And so the candidate not only dies with Christ but also is crucified with him. However the candidate does not physically suffer or die with Christ. His crucifixion and death are in likeness only. Yet Cyril and Ambrose agree that the salvation received is real.

The second aspect of the baptismal act is that the candidate enjoys a new birth. For Cyril, as for Ambrose, the new life is related to the risen life of Christ. The candidate rises from the font to newness of life. The font is both a grave and a mother. Ambrose further understands the resurrection to be the birth of the Son of God. Both writers then use the symbol of human birth to explain their theology of transformation.

There is therefore a great similarity between the

baptismal mystagogies of Cyril and Ambrose. They differ in their explanation of the triple immersion but both use Romans 6 to convey the truth that the candidate is buried with Christ in baptism. They further use the same concepts of reality and likeness to overcome their similar mystagogical difficulty of how to relate the passion of Christ to the sacramental action.

Also both believe in the efficacy of the baptismal waters. Christ's entry into the Jordan gave the baptismal water its sanctifying power (Myst. Cat. 3.1; De Sacr. 1.15-19). And so baptism is a symbol of purification from sin (Cat. 3.11; De Sacr. 2.19), and of death and resurrection (Myst. Cat. 2.7; De Sacr. 2.19) and of new birth (Myst. Cat. 2.4; De Sacr. 3.2). Its meaning for both writers can be summed up in Cyril's phrase that the candidate's death went hand in hand with his birth (cf. Myst. Cat. 2.4). Death, which was God's curse on man, has therefore become a benefit (cf. De Sacr. 2.17). It remains a punishment, but is followed by a resurrection which restores man's nature to its sinlessness (cf. Rom. 6.7), that is, in baptism a man dies to his life of sin and rises from the pool to a new life. Both Cyril and Ambrose relate the concept of regeneration to baptism itself (Myst. Cat. 2.4; De Sacr. 3.2).

The symbolism of the baptismal pool as a tomb is the same in Ambrose and Cyril. Using Romans 6 they

understand the baptismal act as death. Ambrose likens the symbolic burial of the candidate to the curse of Genesis, i.e., death as the penalty for sin, and gives an elaborate description of man's fall from grace.

The truth of baptism is found in its association with the cross of Christ, that is, the death, burial and resurrection of the new Adam, Jesus Christ. Galatians 2.19, 20 emerges clearly in the utterances of both Cyril and Ambrose:

For I through law died to law, that I might live unto God. I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and that which I now live in the flesh I live by the faith of the Son of God, who loved me, and give himself for me.

Both see the candidate as mystically nailed to the cross of Christ in the process of initiation.

Moreover, in Christian baptism, one is reborn. It is principally from the New Testament that Cyril and Ambrose derive the image of baptism as a new birth. Coming out of the font implies resurrection, i.e., a recreation, since it comes out of death. So the picture is drawn of the baptismal pool as a womb from which the new born child emerges. The baptismal font receives the power to beget new birth through the invocation of the Holy Spirit.

Baptism thus is a new birth.

(viii) The Second Anointing

Ambrose places this anointing immediately after the immersion. It completes the baptismal bath. The head alone was anointed (De Sacr. 3.1), and the ceremony symbolized eternal life (De Sacr. 2.24) and the royal and priestly powers of the Christian (De Sacr. 4.3; De Myst. 30). It was thus connected with the candidate's regeneration. Cyril's liturgy does not include an anointing at this point.

(ix) The Washing of the Feet

Again, this rite is in Ambrose alone having no counterpart in Cyril. John 13 was read and Ambrose insists the ceremony is principally a sacramental rite, instructing the neophytes of their duty to perform humble service. The rite also gave protection against the liability to sin which was inherited from Adam. The washing of the feet thus cancelled the effect of the Fall.⁵¹

Some archaeological discoveries of early

51. Cf. Kelly, op. cit., p. 355.

baptistries have revealed a smaller font beside the main one. It is possible this smaller font was used for the foot washing.⁵²

(x) The White Garment

After his immersion the neophyte was dressed in white symbolizing his union with the resurrected Christ, the forgiveness of his sins and the purity of the new life which he had received. Both Cyril and Ambrose conceive of the baptismal robe as a bridal garment. The candidate, through the cleansing waters of baptism and the reception of the Holy Spirit, is now fitted to be the bride of Christ.

Cyril uses a variety of Old Testament texts to explain the significance of the white robe. For example, he quotes Isaiah 61.10 (LXX): "My soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of gladness."⁵³ Ambrose is reminded of the shining garments of the transfigured Christ (De Myst. 34).

52. Cf. J.G. Davies, The Architectural Setting of Baptism (London: Barrie and Rockliff, 1962), p. 26 and T.C. Akeley, Christian Initiation in Spain c. 300-1100 (London: Darton, Longman & Todd, 1967), p. 54.

53. Other texts quoted are Ps. 51.2; Cant. 1.5; 8.5 (LXX); Isa. 1.18; Eccles. 9.8; Mt. 5.16; 13.43.

However, the most important aspect of the white robe is that it symbolizes that the candidate has risen with Christ, ~~t~~hat is, he has put on Christ and so participates in the resurrection and ascension of Christ. He is thus associated with the new Adam. Ambrose conceives that, before baptism, the candidates were dead wood in Adam, but this dead wood has now budded having been revived in the baptismal waters. Likewise Cyril understands the candidate to have been conformed to the glorious body of Christ.

Again, both agree that the donning of the white robe symbolizes that the neophytes' sins have been cleansed and covered. They now reflect the purity and joy of God's coming kingdom. They have thus been cleansed in the baptismal bath. Using the image of being changed from blackness into whiteness, Ambrose explains the candidates' transfiguration (De Myst. 35). They were once black but now appear white by the grace of baptism, and so their deeds will be Christ-like. They are the familia candidata who now stand in white robes before the altar, reminding Ambrose of an apple tree in bloom with its white blossoms (De Sacr. 5.14). Cyril, too, pictures a similar scene. For him, the neophytes now move in the church like "stars" reflecting in their shining apparel that which has taken place inwardly.

This ceremony completed the rites of initiation and the candidate's spiritual endowment. In Cyril the candidate is anointed with myron after baptism and so receives the Holy Spirit. The perfumed ointment is applied to his forehead, ears, nostrils and breast. By virtue of the anointing the candidate now may be called a "Christ" because he, too, has become an "anointed" one. The mimesis theology of associating the saving events of Christ's life with the ceremony of baptism is repeated in the anointing. The image is Jesus' baptism in the Jordan at which the Holy Spirit came upon him equipping him for his mission. The scene at the Jordan is re-enacted in the anointing of the neophyte with myron (Myst. Cat. 3.1). He, too, is equipped for mission. The effect of the anointing is to give him a sensitivity to spiritual things, arm him against the devil and save him from the shame of his former sinful state (Myst. Cat. 3.4, 7). For Cyril, the baptismal pool is no longer simply a pool (κολυμβήθρας) but a pool of sacred streams (ναμάτων) which symbolize the Jordan (Myst. Cat. 3.1).

Ambrose speaks of a "spiritual sealing" after baptism through which the neophyte receives the Holy Spirit with his sevenfold gifts (De Sacr. 3.8-10). The sign of the cross was made as the anointing took place. He further shows that the three persons of the Trinity operate

together in the anointing but in a different way.

God the Father anointed you, the Lord sealed you and placed the Holy Spirit in your heart ... Christ sealed you. You were sealed in the likeness of his cross and passion. (De Sacr. 6.6-7)

Both Cyril and Ambrose, then, use New Testament material to describe the communication of the Holy Spirit to the neophyte (1 Jn. 2.20-28; 2 Cor. 1.21-22). And both are agreed that while the body is anointed, the soul is sanctified.

(xii) The Entry into the Church

The candidate is now fully initiated and passes into the main body of the church (De Sacr. 3.11, 15; cf. De Myst. 43). For the first time he receives the bread and the wine.

(xiii) Conclusion

Fundamentally Cyril and Ambrose understand baptism as a gateway leading to new life: it is the sacrament of regeneration. Its effects are wide ranging, involving the forgiveness of sin, the blessing of sanctification and the communication of the Holy Spirit. Having experienced a

radical transformation of his being, causing him to move from sin to righteousness, from filth to cleanliness, from bondage to freedom, the Christian now enjoys the presence of the Holy Spirit at all times. Through his baptism he is now a new creature, clothed in the whole armour of the Holy Spirit and is able to stand against the adversary. Having descended into the Christ-bearing waters of the baptismal font he has become a joint heir with Christ (Rom. 8.17).

During this period in the history of the church, with the new respectability of Christianity, there was the obvious danger of treating the sacrament as a mere formality and so the seriousness of baptism was stressed (cf. Procat. 2). The dimensions of the sacrament were salvation, the gift of eternal life and the restoration of man to that true life which he lost through sin. Cyril and Ambrose show how these goals were achieved in the baptismal act.

Both speak of salvation in the light of redemption. They use the biblical typology of the Exodus to announce that the candidate has been redeemed from the power of the devil. Modern theology has scorned the idea of a personal devil, counting it as a superstitious belief belonging to a primitive mentality.⁵⁴ Yet, Cyril and

54. H.-W. Bartsch, ed., Kerygma and Myth, trans. by R.H. Fuller (London; S.P.C.K., 1972). Cf. J. MacQuarrie, The Scope of Demythologizing (London: S.C.M. Press, 1960).

Ambrose were aware of a demonic reality which had chosen to hate God and to hate light, and affirmed its presence to the neophytes. In the drama of the rites of renunciation and profession, both witness to the fact that Satan is actually present to hear his rejection. The baptismal rite is thus an act of liberation and victory, in which the evil powers of darkness are faced and conquered. So in the apotaxis from Satan the candidate faced the West (the symbol of darkness) and renounced Satan, then he turned to the East (the symbol of light) and professed his syntaxis to Christ his new master (cf. Myst. Cat. 1.9). Liberation is therefore the beginning of man's restoration. He has been freed and redeemed from the wicked tyranny of the devil, and committed into the hands of his new master, Jesus Christ.

The second benefit which baptism confers upon the baptizand is the forgiveness of sins (cf. De Sacr. 2.21; De Myst. 28). The baptismal bath has cleansed him from all sin and all guilt of sin, making him righteous and thus reconciled to God. This is his justification.

Both Cyril and Ambrose recognize the efficacy of the baptismal water in which the candidate is cleansed.⁵⁵ The baptismal water was blessed, its consecration having the effect of an exorcism, in which the devil was expelled,

55. Cf. A. Schmemmann, Of Water and the Spirit (London: S.P.C.K., 1967), pp. 39-40.

and an invocation, in which the Holy Spirit became present in the water, giving it its supernatural effect (De Sacr. 1.15). The remission of sins is thus conferred on the candidate by immersion in the baptismal waters.

Cyril and Ambrose agree that Jesus sanctified the baptismal waters by being baptized in the Jordan. It is commonly argued that Jesus' baptism in the Jordan looks back to his birth by the Spirit and forward to his death on the cross; indeed, it prefigures that rest of his saving ministry. And it is at the Jordan that Jesus identifies himself with sinners, giving himself to the Father to live the obedient life of a Son and die a sacrificial death on the cross. This was his baptism for our sake. Therefore, in our human nature, he has received the sentence of death against man, i.e., the divine judgment on sin. Thus the baptismal act is focussed in the person of Jesus and his completed work on the cross, being interpreted not as our act, but in the objective reality of what Christ has already done.⁵⁶

Jesus' baptism at the Jordan was the first epiphany of the Trinity in the world, the manifestation of the Father, the Son and the Holy Spirit. Thus to be saved is to receive this revelation, to know the Trinity, i.e., to be in communion with the Triune God (cf. Jn. 17.3).

56. Cf. E.J.F. Arndt, The Font and the Table (London: Lutterworth Press, 1967), pp. 45ff.

Baptism is the beginning of eternal life, and makes us partakers of the kingdom of God. Men have become slaves and children of darkness, but Christ brings into existence a new kingdom, a new race whose very principle of existence is that it has seen light, has received it, and made it into its own life (cf. Jn. 1.4).

Furthermore, baptism represents a death and resurrection (Rom. 6). It is the beginning of life in the Spirit and this is the third aspect of man's salvation - his regeneration by the Holy Spirit. It speaks of the putting off of the old man and the putting on of the new man. Cyril and Ambrose convey this meaning in the image of undressing and dressing (Myst. Cat. 4.8; De Myst. 34). The candidate dies and rises with Christ to walk in newness of life. The essential reality of this truth is itself contained within Christ's own death (cf. Jn. 10-17-18). Death was originally man's separation from life. Yet, Christ makes death into a glorious passage (passover) into a life of communion with God.

However, a man does not really die in baptism as Christ died. Rather, he dies in the likeness of Christ and thus rises again in the pattern of his resurrection. So death is a spiritual reality for man: he is crucified with Christ. The font is therefore both a grave and a mother wherein a man dies to the power of Satan, sin and self and is begotten by the Holy Spirit to newness of life.

The oil of the anointing and sealing speaks of this life and the regeneration of man. Christ by giving man his life, gives him the Holy Spirit who abides with him as a personal gift (cf. Jn. 16.14-15). Christ is the Son and we are adopted sons.

Thus, in the writings of Cyril and Ambrose, we see the full extent of the restoration and salvation of man. His redemption is from the devil unto freedom from bondage, his reconciliation is unto God who forgives his sin and his regeneration is by the Holy Spirit unto newness of life. He is thus a new creature in Christ.

Is the teaching of Cyril and Ambrose thus consistent with the understanding of Christian life as it was outlined from the Johannine material? For John, a person becomes a Christian when he is regenerated by the power of the Holy Spirit. The new birth is the reception of the Spirit by those who believe in Jesus Christ. In other words, faith is centred on Christ, the Word made flesh, who was crucified on the cross and ascended to his Father in heaven.

John's symbolism always centres on Jesus, and on Jesus as the mediator of eschatological salvation - that is to say, on Jesus in his salvation-effecting action at the climax of his ministry in his glorification and exaltation above all his giving of the Spirit; for it is through the Spirit that the eternal life

Throughout the Johannine material it is emphasized that both the incarnation and the death of Jesus were essential if man was to receive eternal life, which comes through the Spirit given by the Son of Man in his exaltation (cf. 3.14-15).

In the fourth century, although Cyril and Ambrose interpreted baptism as the entrance into new life using a Pauline lens, the reality is the same: a man is born from above when he is baptized in the Spirit and, for them, this happens when he is baptized in water. Both their baptismal theologies are primarily governed by Paul's doctrine of baptism as an anamnesis of the death and resurrection of Christ. Their theme is therefore that the baptizand is both related to the death and burial of Christ and his resurrection from the dead to newness of life. For the candidate it meant the end of his subjection to sin since in his baptism he underwent a spiritual transformation which enabled him to participate in God's new creation. The rite depicted his burial and thus the beginning of his Christian life. He died to sin, was crucified with Christ, i.e., buried in a baptism of death, and raised to new life in the Spirit. Baptism is regeneration for the baptized.

57. J.D.G. Dunn, Baptism in the Holy Spirit (London: S.C.M. Press, 1970), p. 189.

Further, the sacramental enactment of the death and resurrection of Christ expressed the candidate's commitment to God. For example, his allegiance (syntaxis) to Christ was an act of unconditional commitment, that is, faith. In other words, the candidate surrendered himself to God in order that God should put to death and bury his old self. He believed that this commitment effected his transference from this world into the kingdom of God, that is, into Christ. To be baptized in the Spirit is to be incorporated into Christ and united with him. In baptism a man was made Christ's and as such received the Holy Spirit, since the concept of a Christian without the Spirit is a contradiction in terms (cf. Rom. 8.9). The coming of the Spirit therefore is the essence of a man's regeneration. It is the important factor in the recreation of man. It renews the divine image (imago dei) in man (cf. De Sacr. 6.6-7), and seals the believer (cf. Cat. 5.6).

Cyril and Ambrose portray the reception of the Spirit dramatically in the ceremony of chrismation where the neophyte is anointed with oil (holy chrism). In this "pentecostal" anointing Cyril and Ambrose envisage the descent of the Holy Spirit as Christ's personal gift on the neophyte (cf. Jn. 16.14-15). The neophyte is sealed by the Spirit to participate in life, that is, Christ's life. Both writers use New Testament material (1 Cor. 1.21-22; 1 Jn. 2.20-28) to describe the reception of the Spirit by the neophyte (cf. Myst. Cat. 3; De Sacr. 3.8-10; De Myst. 42).

In the West the anointing - the sealing with holy chrism - became the rite of confirmation, and as such severed its connection with baptism.⁵⁸ The anointing (*χρίσμα*) of the Spirit, however, was not originally intended to be acquired subsequent to new birth.⁵⁹ For John the Evangelist, a person should not consider himself born of God unless he had received this unction, since it was part of the experience of regeneration.⁶⁰

Ye have received an unction (*χρίσμα*) from the Holy one, and ye know all things.

The anointing which ye received from him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is true, and is no lie, and even as it taught you, ye shall abide in him.
(1 Jn. 2.20, 27)

Although oil was the symbol of life in all its

58. Cf. B. Neunheuser, Baptism and Confirmation, trans. by J.J. Hughes (London: Burns and Oates, 1964), pp. 232-251.

59. T.W. Manson, "Entry into Membership of the Early Church," Journal of Theological Studies, 48 (1947), pp. 25-33, argues that in the early church the gift of the Spirit was not always conferred after baptism (as in the case in Acts 8.12, 14-17; 19.5, 6) but sometimes before baptism (Acts 10.44-48; perhaps also 9.17).

60. A.M. Hunter, Introducing New Testament Theology (London: S.C.M. Press, 1957), p. 134, n. 1, interprets chrisma as the gift of the Spirit at the moment of baptism. A rather different explanation is advanced by C.H. Dodd, The Johannine Epistles (London: Hodder and Stoughton, 1946), pp. 62f. He argues that chrisma designates Christian doctrine, that is, the Word of God accepted in baptism.

fulness and joy by the ancient patristic liturgical tradition, it is unlikely that the Fourth Evangelist intended us to understand a literal anointing with oil. The language of the passage is not consistent with the idea of an outward anointing.⁶¹ What role then should we attribute to the anointing in the Christian life?

The unction was one of the functional forms of the Holy Spirit. It expressed the presence of the Spirit within the believer and enabled the believer "to discern and combat the false teaching of the antichrists among whom they dwell."⁶² It was therefore a new faculty of perception whose function was to detect, distinguish, evaluate and assess everything: it is almost like the "brain" of the spiritual man. Further, the unction was bestowed at birth: every believer has it by virtue of his baptism in the Spirit. It was not therefore John's intention to distinguish the *Χρίσμα* of Christ from regeneration since "all those who are born of the Spirit are ipso facto anointed with the Spirit."⁶³ All Christian baptism is baptism in the Holy Spirit in which the believer is "sealed" with the Holy Spirit and anointed king and priest in the new people of God.

61. Beasley-Murray, op. cit., p. 234; Dunn, op. cit., p. 196; cf. F.H. Chase, Confirmation in the Apostolic Age (London: Macmillan, 1909), p. 59.

62. Beasley-Murray, op. cit., p. 233.

63. Dunn, op. cit., p. 199.

Cyril and Ambrose were aware that Christ sealed the neophyte by giving him the Holy Spirit, who, in turn, made him into that which God the Father from all eternity wanted him to be, but in their ceremonious use of oil (contra the New Testament) and their slight distancing of the ceremony of chrismation from the act of baptism proper, the erosion of the wholeness of the rite of Christian initiation is foreshadowed. Other factors obviously contributed towards the disintegration of the rite of initiation.⁶⁴ Generally, the church laid more emphasis on the symbol than the reality that was symbolized, so much so that, for example, in baptism, the blessing of the baptismal font became so important (cf. De Sacr. 1.15; Myst. Cat. 1.7), that it was argued that the Holy Spirit was permanently resident in the baptismal water independent of its use. Gradually, water baptism and spirit baptism were separated and the meaning and essential unity of the rite of Christian initiation was lost. With this in mind, some brief remarks are now offered on baptism and confirmation. This whole area opens up the question of whether or not it is to baptism alone that all initiatory significance, and in particular the gift of the Spirit, attaches.

64. See J.G. Davies, "The Disintegration of the Christian Initiation Rite," Theology, L (1947), pp. 407-412; N. Mitchell, "Christian Initiation: Decline and Dismemberment," Worship, 48 (1974), pp. 458-479.

(5) Baptism and Confirmation

The Christian initiation rite, as modern scholarship has made clear,⁶⁵ was originally a unity, but became separated in the West into two parts, viz., baptism and confirmation. Many reasons have been given by way of explanation,⁶⁶ but perhaps the main reason for the disintegration of the rite was that the West "elected to maintain the episcopal presidency for a portion of the initiation rite - the laying on of hands, that is, consignation, or sealing with chrism - at the expense of the unity of the rite itself."⁶⁷ As is well known, the Eastern church maintained the unity of the rite, but, in the West, Ambrose's "spiritual seal" with the bestowal of the sevenfold gift of the Spirit was either reinterpreted or lost entirely (cf. De Myst. 42).

How then did baptism and confirmation ever come to be torn asunder? Davies writes:

The main influences that ultimately made this separation habitual were recurrent conditions of emergency, the gradual extension of infant baptism, and the

65. J.D.C. Fisher, Christian Initiation: Baptism in the Medieval West (London: S.P.C.K., 1965); L.L. Mitchell, Baptismal Anointing (London: S.P.C.K., 1966).

66. Cf. J.D.C. Fisher, "History and Theology," Crisis for Confirmation, ed. by M. Perry, pp. 56-61.

67. N. Mitchell, op. cit., p. 460.

great increase in the number of
professing Christians. 68

In general, it is felt that it was pastoral rather than theological reasons that led to the establishment of confirmation as an independent rite.

It cannot be insisted too strongly that the reason which led to the dismemberment of the rite of initiation and to the emergence of Confirmation as an independent rite were in the main non-theological, and some of them were highly deplorable. Now in these changed circumstances the Church began to find theological arguments by which to show that infants did not need to be confirmed, for example, that they did not need strength to bear witness to the faith until they were old enough to be able to do so, or that they did not need the grace to resist the temptations of this world until they were old enough to commit actual sin. 69

And because baptism and confirmation became separated, a theology had to be found which fitted this situation, therefore confirmation became a rite in search of a theology.

Mitchell reflects that, as early as the third century, there were certain signals and symptoms which pointed to the emergence of confirmation as a separate rite in Western liturgical history. He cites Cyprian of

68. Davies, op. cit., p. 408.

69. Fisher, op. cit., p. 60.

Carthage's efforts to relate "the affirmation that the Spirit is present and powerful in the baptismal washing, and the notion that the Spirit is given to neophytes only through the laying on of hands" - two apparently contradictory elements in Christian initiation.⁷⁰ And so as early as the mid-third century there was some debate about when and how Christians received the gift of the Spirit, and also about the Spirit's relation to particular elements related to the rites of initiation (e.g., the imposition of hands). Obviously, there were other historical signals,⁷¹ but all these factors point to the gradual emergence of confirmation as a separate rite, which meant that the church inherited the problem of how to relate confirmation to baptism.

In seeking a solution to this predicament, theologians have, at various times, come up with different alternatives. Some Anglican theologians have argued that at baptism the baptizand is not only forgiven, regenerated and united to the body of Christ, but is also personally and actually indwelt by the Holy Spirit. Confirmation is therefore understood as a closer union between the soul and the Spirit.⁷² For Aquinas (and the Council of Trent) the

70. N. Mitchell, op. cit., p. 464.

71. Ibid., p. 465; cf. E.C. Whitaker, ed., Documents of the Baptismal Liturgy (2nd. ed., rev. and suppl.; London: S.P.C.K., 1970).

72. Cf. W. Bright, Morality in Doctrine, Sermon 8,

Holy Spirit had already been given at baptism, so at confirmation the Spirit is given in a different manner - for growth and stability.⁷³ Others maintain that although the Spirit regenerates and unites the soul to Christ in baptism, at confirmation a further outpouring of the gifts of the Spirit are received.⁷⁴ Again, it has been suggested that, at baptism, although the soul is regenerated, forgiven and united to the body of Christ, this action of the Spirit is external (i.e., from without), and so the moment of personal indwelling is reserved for confirmation: the temple is made ready at baptism, but the incumbent does not take up residence until confirmation.⁷⁵

The question therefore arises: what is the exact meaning and function of confirmation, especially in relation to baptism? Can the view that the Holy Spirit is bestowed in baptism be supported? Or does the Holy Spirit come rather through unction and the laying on of hands? Is it the case that in the New Testament baptism in water and

Divine Sealing (London: Longmans & Green, 1892); Lampe, op. cit., pp. 64-94; O.C. Quick, The Christian Sacraments (London: S.P.C.K., 1927), p. 184; D. Stone, Holy Baptism (London: Longmans & Green, 1905).

73. Summa Theologiae, 3a.72.1, 4, 9.

74. A.T. Wirgman, The Doctrine of Confirmation (London: Longmans & Green, 1902).

75. G. Dix, The Theology of Confirmation in relation to Baptism (London: Dacre Press, 1946); A.J. Mason, The Relation of Confirmation to Baptism (2nd. ed.; London: Longmans & Green, 1893); L.S. Thornton, Confirmation: Its Place in the Baptismal Mystery (London: Dacre Press, 1954).

the laying on of hands make up one sacrament? The ensuing debate has been centred around the evidence of the New Testament which we will now briefly examine for ourselves.

(i) Confirmation in the New Testament

Several texts have been produced to support the two-stage rite in initiation and the reception of the Spirit by the laying on of hands.⁷⁶ For example, Acts 2.38, "Repent, and be baptized ... and ye shall receive the gift of the Holy Spirit," can be taken to mean that Peter had in mind not one sacramental action but two - baptism in water and then reception of the Spirit in some rite after baptism. From Galatians 4.6, "Because ye are sons, God hath sent for the Spirit of his Son into your hearts," it has also been argued that we cannot receive the Spirit unless we have first been made sons, and so the Spirit follows baptism and does not necessarily accompany it. Further duality has been pointed out from the narratives of Jesus' baptism. "When Jesus also had been baptized, and was praying, the heaven was opened, and the Holy Spirit descended upon him" (Lk. 3.21). Here the descent of the Spirit appears to follow baptism and so it is argued that the norm should be to baptize first and then anoint or lay

76. For a fuller explanation of the arguments that follow, cf. Mason, op. cit.; Thornton, op. cit.; Baptism and Confirmation Today (London: S.P.C.K., 1955).

hands on the baptizand to impart the Spirit. Again the duality can be picked up from John 20.22 and Pentecost (Acts 2.1f.). "It is natural to suppose that the Paschal gift stands related to the Pentecostal as baptism is related to confirmation."⁷⁷

There remain however three occasions in the New Testament where it is possible to argue that the laying on of hands was used in initiation to convey the Holy Spirit to the neophyte.⁷⁸ The first is the account of the baptism of the Samaritans by the deacon Philip, after which the apostles, Peter and John, laid hands on them that they should receive the Holy Spirit (Acts 8.15-17). Similarly, there is the story of the believers at Ephesus who only knew John's baptism of repentance. Paul therefore laid hands on these believers that they should receive the Holy Spirit (Acts 19.5, 6). Hebrews 6.2-4 next demands attention. Among the six "elementary doctrines", laid as a foundation for these very probably Jewish Christians, are mentioned "the doctrines of baptisms and of laying on of hands". Here then is a passage referring to the ceremony of initiation including baptism and the imposition of hands

77. Mason, op. cit., p. 17; cf. the Pentecostal interpretation of these scriptures.

78. Other passages allude to the imposition of hands but this can be dismissed for various reasons. For example, in Acts 6.5f.; 14.23 and 1 Timothy 4.14; 5.22, the laying on of hands, though apostolic, refers to ordination; in Acts 5.12; 28.3, the hand laying was for the purpose of healing; and the references in Acts 9.17 and 13.3 are irrelevant since they are not administered by apostles.

set in association with the coming of the Holy Spirit.

It is by no means certain how much these passages prove, but, taken by themselves, they have been sufficient to convince some scholars that the laying on of hands after baptism was not unknown in the early church. And it may well be that there is here a thread of consistent witness to the belief that the Holy Spirit is bestowed not in baptism itself, but in some other rite which follows it. However, not all are agreed. For J.D. Crichton confirmation did not appear as an identifiable rite until the beginning of the third century, so he concludes:

My own view, for what it is worth, is that in the New Testament all the effects of baptism and confirmation were concentrated in the former sacrament and confirmation, as subsequent centuries have come to know it, is an unfolding of the content of baptism. 79

Similarly Yarnold writes:

Theologians have had to explain how confirmation confers the Holy Spirit, who has already been conferred in baptism. My own view, for what it is worth, is that confirmation is simply an explicitation of a grace already conferred in baptism. 80

79. J.D. Crichton, Christian Celebration: the Sacraments (London: Chapman, 1973), p. 88.

80. Yarnold, Awe-Inspiring Rites, p. 31.

Clearly, there is a limit to the New Testament evidence for the laying on of hands at initiation, and those who argue that the rite of initiation is a unity have marshalled their criticisms. For them, baptism signifies and is intimately associated with all that God does in Christ for the believer, especially the giving of the Spirit, and so there is no aspect of initiation outstanding that the laying on of hands could signify.

It is firstly suggested that if baptism was usually followed by the imposition of hands then the hands were not always apostolic hands. Paul, for example, could not have laid hands on the Corinthians, since he thanked God that he had not baptized any of them save Crispus, Gaius and the household of Stephanas (1 Cor. 1.14-16).⁸¹ Thus the apostles must have delegated authority to others if the imposition of hands normally followed baptism.

Secondly, it has been pointed out that too much weight is placed on Acts 8 and 19, since at Pentecost (Acts 2.38ff.) three thousand received the Holy Spirit and there is no reference to the imposition of hands. The evidence of Acts therefore points in another direction. Neither Cornelius nor the Ethiopian received the laying on of hands. And although Saul of Tarsus received the laying on of hands, it took place prior to his baptism. The Holy

81. Lampe, op. cit., p. 67.

Spirit was thus not always given through the laying on of hands. In fact, the two incidents of hand-laying might be considered as abnormal.⁸²

Thirdly, it has been objected that if the imposition of hands had such an important place at baptism, then surely Paul would have referred to it in his Epistles.⁸³ However, an argument from silence is hardly conclusive for saying that the imposition of hands was not the normal practice for conferring the Holy Spirit at baptism. Further, Paul is usually concerned with the fact that the Spirit has been received,⁸⁴ (i.e., the experience of the Spirit) rather than how it has been received (i.e., its outward form).

Against these arguments those who recognize a duality in the rite of initiation argue that Peter and John, for example, clearly went down to Samaria to lay hands ~~on~~ those baptized by Philip that they should receive the Holy Spirit. They contend that in all the cases - Pentecost, Cornelius, the Ethiopian eunuch where the Holy Spirit was received without hand laying, and Saul of Tarsus who received hand laying, but before his baptism

82. Cf. Dunn, op. cit., pp. 55-72, 83-89.

83. 1 Timothy 4.14 and 5.12 refer to ordination not baptism.

84. Cf. 1 Thess. 4.8; 2 Thess. 2.13; Gal. 3.2, 5; 1 Cor. 2.12; 6.19; 2 Cor. 5.5; Rom. 5.5; 8.9, 11, 15, 23; Phil. 1.19; 2 Cor. 1.21f.; Eph. 1.13; 4.30.

- cited against them there is something unusual.

Those at Pentecost believed in our Lord in the days of the flesh, which puts them in a very different category from all who were converted to the faith after Pentecost. The case of Cornelius is treated as another Pentecost. The Ethiopian, though baptized, never joined the Christian fellowship or shared in the breaking of bread. In the conversion and initiation of Saul there were special divine interventions in the form of visions. 85

However, it could be expected that the proponents of the view that Acts 8 and 19 reveal the origin of confirmation, should produce their own explanation of the two incidents of hand laying. Lampe has argued that what occurred at Samaria was "a token of fellowship and solidarity" incorporating the Samaritans into the mission of the church, and was "only secondarily an effective symbol of the gift of the Spirit".⁸⁶ But there is absolutely no evidence to suggest that the Samaritans (or the disciples at Ephesus) were associated with the church's missionary task. Thus Lampe's interpretation, that the mother church at Jerusalem was involved in founding and encouraging a new church by sending two apostles to bless them, does not remain faithful to the witness of Scripture. And as Lampe himself admits there is a great deal of support in the

85. J.D.C. Fisher, The Fullness of Christian Initiation, (London: S.P.C.K., 1975), p. 3.

86. Lampe, op. cit., p. 70.

ancient and patristic texts for the view that the reception of the Spirit by the Samaritans was in fact a confirmation.⁸⁷ In a similar way Lampe's explanation of Acts 19.1-7 must be rejected.

What then can we say about this view that the laying on of hands was the normative way of conferring the Holy Spirit in the apostolic church? If we intend to be guided by the evidence of the New Testament then it is difficult to justify the laying on of hands as a regular feature in baptism in the apostolic church.⁸⁸ If hands were always laid on in New Testament times, how did Cornelius receive the Spirit without hands being laid on him (Acts 10.44). Were any then laid on afterwards? And why is the laying on of hands not mentioned in the other baptisms in Acts?

Baptism and the reception of the Spirit was for the Fourth Evangelist (and Cyril and Ambrose) an indivisible unity. Indeed, the New Testament knows of no baptism in water only as some preliminary to another ceremony whereby the Holy Spirit will be given. Those who are baptized are baptized in the Holy Spirit: baptism therefore is always baptism in the Holy Spirit. All who have been baptized have drunk of that "one Spirit" (cf. 1

87. Ibid., pp. 66ff.

88. Cf. A. Richardson, An Introduction to the Theology of the New Testament (London: S.C.M. Press, 1958), p. 355.

Cor. 12.3; Eph. 4.4). And so in Acts 12.46 it is recorded that the Gentiles have been baptized in the Spirit, not because of anything they have done or engineered, but because "the Holy Ghost fell on them, as on us at the beginning." They had therefore been immersed in the Spirit and there is no mention of the laying on of apostolic hands. "Can any man forbid water, that these should not be baptised, which received the Holy Spirit as well as we?" (Acts 10.47).

The Gentile "Pentecost" is an interesting reversal - baptism in the Spirit then baptism in water: an order which resulted in all the members of the original Gentile church being baptized in the Spirit before they were baptized in water. Yet, there is nothing abnormal about this situation, since in Cornelius we witness the twin promises of Acts 2.38 fulfilled in complete unity with each other. Possibly, the reversal of order is a breaking with the tradition, which had already grown up in the apostolic church, about the practice of water baptism, which traced its roots to an Old Testament prophet (John Baptist) who was unable to minister the Spirit.

In contrast to the situation in Caesarea, Samaria is the record of a sub-normal situation. A baptism had taken place which was not a normative baptism since it had been a baptism without the reception of the gift of the Holy Spirit (Acts 8.16). Clearly, the Samaritans before

the arrival of Peter and John were as yet spiritually unborn.⁸⁹ So until Peter and John laid hands on them, the Samaritans had been denied the greatest blessing of the gospel, because they had not received the Holy Spirit, the hallmark of a Christian.

The reason for this double reception is possibly centred on Peter who had been singled out by Christ in the course of his ministry and given a functional position and particular ministry: "Thou art Peter,... I give unto thee the keys of the kingdom" (Mt. 16.18, 19). At Pentecost, in a pioneering situation, Peter's power and authority to use the keys of the kingdom is ^{are} evident. Eventually, he would open up the kingdom of God to all nations and peoples. He opened up the kingdom initially to the peoples of Jerusalem and Judaea, and then in Samaria and finally to the Gentile nations. Peter then had been given an initiatory ministry. And in Samaria he set about rectifying a contradictory situation - the Samaritans had been baptized and had failed to receive the Holy Spirit. What had happened in their experience was not standard, but with the action of the apostles the defective was brought up to standard. What was being "confirmed" was God's purpose for the Samaritan nation which has very little to do with confirmation in the modern church sense.

89. Cf. Dunn, op. cit., pp. 55-68; contra. G.R. Beasley-Murray, Baptism in the New Testament (Exeter: Paternoster Press, 1972), p. 119; T.A. Smail, Reflected Glory (London: Hodder and Stoughton, 1975), pp. 146-147.

That the apostolic church expected men to receive the Holy Spirit more or less immediately upon believing is seen in the incident recorded in Acts 19 and Paul's question to the Ephesians, "Have ye received the Holy Spirit since ye believed?" (Acts 19.2). Baptism was thus with a purpose. Responding to Paul's question, the men, who had been "discipled"⁹⁰ by Apollos (cf. Acts 18.24-28), were rebaptized in water as a confession of their faith in Jesus' name who, in response to that faith, baptized them in the Holy Spirit. The passage seems to suggest that their immersion in water and in the Spirit were simultaneous, so it is difficult to use this incident as a basis for the relation of baptism to confirmation.

The text of Hebrews presents a problem. The aorist tenses in verse 4 and the term, "enlightenment", (normally associated with baptism)⁹¹ suggest a reference to baptism, and so, on the surface, does the word, βαπτισμοῦ. However, βαπτισμοῦ, as a reference to baptism, is problematical. Bruce argues that it does not refer to

90. It is questionable whether the Ephesians were in fact Christians. When Luke wants to describe all Christians in an area he invariably uses "the disciples" (cf. Acts 6.7; 9.19, 38). So by using "certain" and no definitive article here he seems to distinguish these twelve men from other Christians in Ephesus.

91. Cf. O. Cullmann, Baptism in the New Testament, trans. by J.K.S. Reid (London: S.C.M. Press, 1950), p. 15; Richardson, op. cit., p. 348; The Biblical Doctrine of Baptism. A Study Document issued by the Church of Scotland (Edinburgh: Saint Andrew Press, 1958), p. 43.

Christian baptism⁹² (the RSV and NEB agree), but rather means "ablutions". His reason is that the word is in the plural, a form which is never elsewhere used of baptism. Even Lampe acknowledges that the text is sufficient to indicate that the laying^{on} of hands after baptism was practised in the apostolic church, but not necessarily as one invariable custom.⁹³

Baptism then in the apostolic church was generally regarded as the anointing of the members of the new people of God with the Holy Spirit. It was a unity, and the theories of confirmation do not find any warrant in the New Testament.

(ii) Interpretations

A.J. Mason in his book, The Relation of Confirmation to Baptism, expounded the view that water baptism and the imposition of hands were two signs which make up one sacrament. He compared this sacrament of initiation with the eucharist, in which one sacrament exists in the two signs of bread and wine.⁹⁴ For him, in

92. F.F. Bruce, The Epistle to the Hebrews (Grand Rapids: Eerdmans, 1964), pp. 112-114.

93. Lampe, op. cit., p. 79; cf. Dunn, op. cit., p. 211. He argues that there is not room for a gift of the Spirit distinct from baptism here.

94. Mason, op. cit., p. 2.

baptism in water the Holy Spirit acted from outside the baptizand to impart the new birth and the remission of sins, but that only in the laying on of hands was the gift of the indwelling Spirit received. He had no difficulty amassing a large number of texts from the Fathers and the liturgies of the Western church to prove his point. For example, in his treatise, De Baptismo, Tertullian says, "Not that we obtain the Holy Spirit in the water, but having been cleansed in the water we are prepared for the Holy Spirit": and later, "Next follows the imposition of the hand in benediction, inviting and welcoming the Holy Spirit".⁹⁵ Cyprian of Carthage, a generation later, is also cited. He writes:

Moreover a man is not born again through the imposition of the hand, when he receives the Holy Spirit, but in baptism, so as to be born first and receive the Spirit after, as was the case with the first man Adam. God formed him first, and then breathed into his nostrils the breath of life. For the Spirit cannot be received without the man first being in existence to receive him. 96

This type of evidence encouraged Mason to believe that the gift of the Holy Spirit in Christian initiation was bestowed in the ceremonies which followed baptism and that baptism itself was simply a preparation for

95. Ibid., pp. 59f.

96. Ibid., pp. 64f.

confirmation. He says that "if we are to be guided by primitive antiquity, confirmation is an integral part of baptism, in such a way that what we normally call baptism is, without it, an unfinished fragment." He continues that "notwithstanding any previous operation of the Holy Ghost upon the soul, the baptized but unconfirmed believer may, unless the divine action departs from its normal course, be truly said not to have received the Holy Ghost."⁹⁷

As we have seen, by the third and fourth centuries the pattern of initiation had emerged clearly.⁹⁸ It consisted of the catechumenate, the renunciation of Satan and the world, confession of faith, immersion in water, anointing with oil, the laying on of hands by a bishop (in the West) and the eucharist in that order. The Western rite, which remained virtually unchanged from the sixth until the twelfth century, can be found in the Apostolic Tradition of Hippolytus.⁹⁹ Clearly, the purpose of confirmation was to confer the Holy Spirit.¹⁰⁰ This is brought out in the traditional confirmation prayer in the Gelasian Sacramentary. At the consignation the bishop

97. Ibid., p. 414.

98. L.L. Mitchell, op. cit., pp. 10-29, presents evidence on which a judgment can be formed about whether there was an anointing at baptism in apostolic times. For him, the case for hand laying at baptism is stronger than the case for anointing. Cf. Fisher, "History and Theology," Crisis for Confirmation, pp. 49f.

99. See Whitaker, op. cit., pp. 6, 130-133.

100. Cf. Fisher, Confirmation Then and Now, pp. 13-21.

prays:

Almighty God, Father of our Lord Jesus Christ, who has made thy servants to be regenerated by water and the Holy Spirit, and hast given them remission of all their sins, do thou, Lord, send upon them thy Holy Spirit the paraclete, and give them the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and godliness, and fill them with the spirit of the fear of God. 101

The prayer thus invokes the Holy Spirit upon the initiates and ends by enumerating the seven gifts of the Holy Spirit in Isaiah 11.2. This does not mean that the Holy Spirit was not operative at the font; rather, it means that, although the Spirit is working throughout the rite, it is specifically at confirmation that it is given to the candidates. It is argued that this view is not inconsistent if the organic unity of the initiation rite is borne in mind. Baptism and confirmation should thus simply be regarded "as an entity of initiation rather than two distinct sacramental acts."¹⁰²

By the Middle Ages the rites were clearly separated with baptism associated with infancy and confirmation with puberty and growth. A sermon, possibly preached by Faustus of Riez in A.D. 439 and worked over by

101. The full prayer is given in Whitaker, op. cit., p. 188.

102. Pocknee, op. cit., p. 31.

one of the compilers of the False Decretals and ascribed to Pope Melchides,¹⁰³ gave Aquinas, who was unaware that he was dealing with a forgery, the basis of his understanding of confirmation. He gave the term augmentum a meaning which was not intended by its original Gallican preacher, so that augmentum, instead of being an increase of grace added to that given in baptism, became a growth of grace. Thus confirmation became a sacrament of growth whereby an infant passed from infancy to maturity.

We also said that as baptism is a spiritual generation into Christian life, so confirmation is spiritual growth bringing man to spiritual maturity.... For in baptism power is received for performing those things which pertain to in one's own salvation in so far as one lives for himself. In confirmation a person receives power for engaging in the spiritual battle against the enemies of the faith. 104

So it is that besides the activity of generation whereby a person receives bodily life, there is the activity of growth whereby a person attains to maturity of age. So, therefore, man receives spiritual life through baptism which is spiritual regeneration; in confirmation a man receives maturity in the life of the spirit. 105

Aquinas' teaching became the standard of Latin Christianity.

103. Fisher, Christian Initiation; Baptism in the Medieval West, pp. 113ff.

104. Summa Theologiae, 3a.72,5.

105. Ibid., 3a.72,1.

The Reformers of the sixteenth century based their understanding of confirmation on their interpretation of those passages in Acts where the apostles laid hands on the Samaritan converts and the Ephesian believers. Since many regarded these incidents as isolated events, recorded for historical interest, they denied that they should be understood as examples to be followed by the church.¹⁰⁶ Their tendency therefore was to regard baptism as the occasion of the gift of the Spirit and the laying on of hands as no more than a solemn blessing - accepting it as a suitable occasion of prayer for the gifts of the Spirit.

The twentieth century has witnessed a succession of official Anglican reports (some of which have been already cited) on the theology and practice of confirmation, and other studies relating to it.¹⁰⁷ In modern times the whole question has tended to be treated theologically. Some theologians have argued that regeneration, the remission of sins, dying and rising with Christ and the Holy Spirit are inseparable. Others like the late Dom Gregory Dix in his 1946 Oxford lecture have

106. For the views of the Reformers, cf. J.D.C. Fisher, Christian Initiation: The Reformation Period (London: S.P.C.K., 1970), pp. 159-260.

107. Stone, op. cit.; Confirmation Today (1944); Dix, op. cit.; A.E.J. Rawlinson, Christian Initiation (London: S.P.C.K., 1947); The Theology of Christian Initiation (1948); Baptism Today (1949); Lampe, op. cit.; Thornton, op. cit.; Baptism and Confirmation Today (1955); Perry, ed., op. cit.; Christian Initiation: Birth and Growth in the Christian Society (1971).

revived the thesis propounded fifty years earlier by Mason.¹⁰⁸ His basic contention is that baptism in water and baptism in the Spirit should be sharply distinguished. For him, water baptism - the rite of cleansing, regeneration and participation in the death and resurrection of Christ - is not the outward manifestation of spirit baptism, but instead the first stage in the process of Christian initiation. The second stage - confirmation- has its outward manifestation in the anointing with oil (unction) whose inner reality is the gift of the Holy Spirit. He thus equates the unction with the seal of the Spirit, and argues that if water baptism is not followed by confirmation it is not valid. In other words, in the New Testament, baptism in the Spirit is not baptism in water but something else, namely, the unction which conveys the seal of the Spirit.

The claim of Dix to have discovered the New Testament pattern of initiation has been challenged by Lampe who argues that the gift of the Spirit is inseparable from baptism. He refers to the words of Bright who wrote:

It is hard to see how the recipient of baptism as such could be a child of God, yet destitute of the "assurance of sonship" which comes from the Spirit of adoption: could be "in" Christ, yet not "in" the Holy Spirit: could be incorporated into the body mystical, yet

108. Dix, op. cit.

not really "inhabited" by the "giver of life", who is the very informing and vitalising principle of the body. 109

For Lampe, then, the gift of the Spirit is conferred in baptism and to say otherwise represents the disintegration of the New Testament doctrine of baptism. Confirmation as a sign of the gift of the Spirit is an aberration. Bright's argument does expose a flaw in Dix's treatise, but loses its edge if the hand-laying or anointing which conveys the Holy Spirit occurs only a few minutes after the actual baptism. In other words, if there is only a momentary lapse of time between baptism and the imposition of hands the question of being in Christ, and not being in the Spirit does not present itself. It therefore seems wrong to assume that because the gift of the Spirit is theologically inseparable from baptism that it must be conferred simultaneously with baptism. However, what can be learned from Bright is not that the gift of the Spirit cannot be assigned to confirmation, but that the Western church should not have allowed confirmation to be separated from baptism by an appreciable amount of time.

So while the complex rite of initiation must retain its unity as described earlier, it is possible to see how it may be understood that the blessings of regeneration by water and the Holy Spirit and the remission

109. Bright, op. cit., p. 91; cf. Lampe, op. cit., pp. ix, 317.

of sins could be ascribed to baptism, and the gift of the Spirit to confirmation if both these aspects are treated as being inseparable parts of the one reality. This solution may answer those who fear the postulation of "a dichotomy in the modes of the Spirit's operation in respect of regeneration and indwelling," and "a tritheistic interpretation of the work of the Spirit",¹¹⁰ but ^{it} does not do justice to the New Testament evidence.

The disintegration of baptism and confirmation raises both theological and ritual problems. Confirmation has tended to become a dangling epiclesis detached from the symbolism which inserted believers into the dying and rising of Christ through the paschal mystery.

110. G.W.H. Lampe, "Theological Issues in the Baptism-Confirmation Controversy," The Modern Churchman, n.s. Vol. 1 (1957-58), p. 22.